

R. S. T. O.

Wm. Garrison
14 March 1782

1782 -

Cadise
126

A COMPLEAT
TRANSLATION

Of the Whole

C A S E

O F

Mary Catherine Cadriere,

Against the *Jesuite* Father

John Baptist Girard,

I N A

M E M O R I A L,

Presented to the *Parliament of Aix,*

In which that *Jesuite* is accused of
Seducing her, and Six other Female Vo-
taries, by the abominable Doctrines of
Quietism, into the most Criminal Excesses
of Lewdness.

The FOURTH EDITION.

L O N D O N :

Printed for J. MILLAN, near the *Horse-Guards.*

M, DCC, XXXII.

[Price Stich'd 2 s.]

A COMPLETE
TRANSLATION

Of the Whole

C A S E

OF

Mary Catherine Cadier,

Against the Jesuit Father

John Baptist Girard,

IN A

MEMORIAL

Presented to the Parliament of 1763,

In which that Jesuit is accused of
Seducing her, and six other Female Vo-
caries, by the abominable Doctrines of
Gynaeism, into the most Criminal Excesses
of Lewdness.

The Fourth Edition.

L O W D O N :

Printed for J. MILLAR, near the Horse-Guards.

MDCCLXXII.

[Price 2s. 6d.]

To the READER.

ADVERTISEMENT TO THE READER.

THERE is in the Press, and soon will be published, *The Bookfeller's CASE: Being the UNGRATEFUL POETASTER: Or, The RHYMING JESUIT.* Giving a short, but true Account, of his Birth, Parentage, and Transactions, under the following Heads.

1. Of his being the Son of a poor Labourer in North-Britain, who slaves for Four-pence a Day. 2. Of his being Foot-boy and Satchel-bearer to a Gentleman's Son. 3. Of his being Errand-boy and School-sweeper for a Morsel of Bread, and some Scraps of Learning, after which he had the Impudence to set up for a Scot's Dominy. 4. Of his setting up afterwards for a Poetaster, and being excommunicated from the Kirk for writing some stupid and obscene Pieces. 5. Of his turning Sailor in order to get his Passage to London. 6. Of his living a long Time at the Rate of Two-pence a Day upon Burgo, alias Scots Pottage. 7. Of his getting fortunately acquainted with A. H. a Gentleman of great Generosity and Charity, who, in Com-

To the READER.

passion to him, wrote an excellent Dramatick Piece, the Copy whereof he gave to him, to publish as his own : and by the Acting of which he got a great Sum of Money ; which soon made him forget his Benefactor, according to the old Proverb, Set a Beggar on Horseback and he will ride to the Devil. 8. Of his running Mad thro' Pride on being reputed the Author of this Play, though he had never written a single Line thereof. 9. Of his insolent and ungrateful Usage of the above-mentioned A. H. and many other Gentlemen. 10. Of his spoiling the said Piece by his Nonsensical Alterations of it into Five Acts. 11. Of his being married to the Daughter of a Widow in very good Circumstances, whom he soon after reduced, and obliged to play at Hide-and-Seek, a Game with which he had long been acquainted, as he is at present. 12. Of his coming to the Possession of between 2 and 3000 l. by the Death of one of his Wife's Relations : Of his reporting that she left him between 20 and 30000 l. Of his Spending whatever she had left, and even Pawning the Family Pictures, and many other Things of Value. 13. Of his coming acquainted, before the Death of the said Relation, with the Proprietor of this Book, to whom he sent several Letters on divers pressing Occasions, which will be insrted in their proper Places. 14. Of his Gratitude to the Proprietor for keeping him and his Family from Starving about 2 Years, as shall be exemptly'd in the following Specimen, &c. which we shall conclude this Advertisement.

TO the R E A D E R.

THIS Monster of Ingratitude, not satisfy'd with keeping the Proprietor out of about Thirty Pounds, for above four Years, now vents his Malice, by furnishing with scandalous Aspersions, some mean-spirited Wretches; who, to revenge themselves of him for doing the World Justice in printing the Compleat Case of Miss Cadriere, in Opposition to their miserable, imperfect Translations, published by J. Roberts, (which can be proved to want above eighty Pages of the Original, and the Sham Trial, published by several noted Pamphlet-sellers (but the Property of W.R.) which contains only some ill-connected Scraps from the compleat Two Shilling Case) have endeavoured to sully the Proprietor's Character: The Proprietor, however, challenges them all to prove him guilty of one base or dishonest Action in the Course of his Life. The Ring-leader of this scandalous Confederacy, who is a Man noted for his many Rhyming Petitions to Persons of the first Rank, was not only saved above two Years from Starving, but was even often redeemed from the Sponging-house, and from rotting in a Gaol by the Proprietor, who was his Bail, and pay'd the Money, which he never had the Honour to repay to this Hour. He is therefore obliged, very much contrary to his Inclination, to relate in his own Defence from his villanous Aspersions, one of the many Tricks served him by this Pedlar in Poetry. viz. When Fortune had put it in his Power to do all Mankind Justice, he being then between twenty and thirty Pounds in his Debt, the Proprietor

TO THE READER.

(whom he sent to the Bank to receive a 100l. Note) having then an extraordinary Occasion for Money, to take up a Bond wherein he was engaged for another Person, desired as a Favour of him that he would pay it him. Upon this Demand he trumped up a bellish Lye, and vowed that the Money was not his own; but added, that in Return for the many Favours he had received from him, he would venture to advance him Twenty-five Guineas upon his Note, which, upon his Honour, he would deliver to him in Part of his Bill before it should come due, or be once demanded. But this unworthy Wretch, instead of performing his Promise, indorsed the Note to another, who Arrested the Proprietor thereupon, but being an honest Man, and convinced of the V--ll--n's Baseness, releas'd him, and Arrested the Indorser, tho' his Acquaintance, in his Stead, notwithstanding he had never seen the Proprietor before. Hereupon he put it into the Hands of another, who demanded it but once, for the Proprietor informing him of the V--ll--n's Baseness, he was astonished thereat, and returning his Note, forced himself to pay the Money. At last, however, being resolved to go through Stitch, he gave it to a third Person, one fit for his rascally Purpose, who kept it not above a Week before he arrested the Proprietor, and swore to some Pounds more than the Debt, although the said Person had been in the Proprietor's Debt above eighteen Months, and at last, was obliged to take up a Bill which he had drawn upon him. This Note being now pay'd, this Scribbling Poetaster endeavours to
throw

TO the R E A D E R.

throw the Odium upon the Proprietor of refusing to pay a just Debt, because he refused to pay it without ballancing Accounts ; and he farther pretends, that he owes him nothing : But to his Sorrow, he shall find that he has many of his own Letters, wherein he acknowledges his just Demand, besides a Note of his Hand for above NinePounds, (given to one who had arrested him) and Sign'd by the Bailiff at his House, which the Proprietor pay'd, and has now in his Possession. We shall conclude this Specimen of the Proprietor's ill Usage by this Scribler, with Mr. Thomson's Extempore Lines, in Answer to some scurrillous Reflections of one J-f-ph M-tch-ll upon Summer.

Why not all Blots, injurious *M-tch-ll*, Why?
And why one Beauty, to thy blasting Eye?
Damnation worse than thine, if worse can be,
Is all I want, and all I wish from thee..

It's obvious that Mr. Thomson means by these Lines (and that very justly) that whatever M-tch-ll condemn'd, all Persons of Judgment must approve.

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Of wat'ry Neptune, is now bound in with Shame,
With inky Blots, and rotten Parchment Bonds,
That England, that was wont to conquer others,
Hath made a shameful Conquest of herself.

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These COMPLEAT TRANSLATIONS will be cheaper than their Curtail'd Pieces.

N. B. The *French Case of Miss Cadere*, printed at *Aix*, in Octavo, has 164 Pages, and the *English* One Shilling and Six-penny One, published by *J. Roberts*, but 96; and yet both the same sized Page one as the other, and both printed on the same sized Letter as this Compleat Translation. To abridge it was impossible, and the same (to them) to Translate — The most material Parts being full of *French Law-Terms*, hard enough to break their Teeth, so they very prudently omitted them all. Therefore the only proper Title I can give their Book is, *The New (English) SHAM CASE of Miss CADIERE*; Written by *J R—d* in Favour of his B— JESUIT, Father GIRARD.

ERRATA.

P Age 15. Line 23. for *res*, read *rei*, *f. parcendam*, *r. parcendum*; *p. 52. l. 4. f. wts*, *r. was*; *p. 28. l. 1. f. Witnesses*, *r. Witnesses*; *p. 90. l. 9. f. d'ajournement*, *r. d'ajournement*; *p. 109. l. 11. f. Sancta*, *r. Sancte Johannes*, and the same Error in *p. 119*; *p. 110, l. 1. f. Cede rai*, *r. Cederai*; *p. 112. l. 25. f. cried*, *r. cried*; *p. 142, l. 11. f. reperte littere*, *r. repertæ litteræ*.



The Compleat

C A S E
O F

Mary Catherine CADIERE.



HIS Cause, which is the Subject of almost all Conversations, and engages the Attention of the whole Christian World, is of the highest Importance, because not only the Publick, but the most sacred Misteries of *Religion* are deeply interested in it. Nor is it less shocking, when we consider the Characters of the Persons concerned in it, the Nature of the Crimes which occasion it, and the monstrous Circumstances of the whole Affair. We see here a vicious Confessor, who, under the Pretence of Sanctity, violates all that is held awful in Religion, becomes the Seducer of one who looks on him as the Guide to her Salvation, and canonizes her for a Saint, the more easily to betray her

B to

to his devilish Purposes; and, in fine, under the Mask of the most rigid and austere Morals, riots in the most sensual and debauch'd Enjoyments.

Yet were we to judge of this Cause by the Conduct of the Courts before which it has been brought, would not one believe Father *Girard* to be maliciously accused, and Miss *Cadiere*, her Brother the Dominican, and the Prior of the Bare-footed Friars of *Toulon*, her new Confessor, to be Criminals guilty of the basest Calumny? And, indeed, nothing can be more amazing, to all the disinterested Part of Mankind, than to see this Prophaner of the most Holy Order, enjoying his full Liberty, Preaching, Confessing, saying Mass every Day, and exercising all the Duties of his Function, while he lies under the Accusation, nay, Conviction of the most sacrilegious Crimes, the least of which is Spiritual Incest with his Penitents, and is only barely summoned * to make his Defence; and Miss *Cadiere* his Accuser, and not accused, is bound to a Recognizance † for her personal Appearance, and hurried from Place to Place by the Sheriff's Officers, as if

guilty

* *Decretée d'un simple assigné; used only when a Person is sued for a Trifle, and then he may appear by himself or his Attorney, which, if he neglects to do, the Consequence is only to be Nonsuited.*

† *Decretée d'ajournement personnel; used when one is accused of any grievous Crime, and then he must appear in Person, or be declared Guilty of Contumacy, and they proceed to the prise de corps, or seizing his Person.*

guilty of some enormous Crime, and then shut up in a Monastery: Her Brother, the Dominican, and the Prior of the *Carmelites*, whose Innocence are conspicuous to every-body, are disgraced by an Order of personal Appearance, and her other Brother, the secular Priest, by a *Subpœna*. Thus, by unjust Power, are the Innocent treated as Criminals, while the real Criminal is cherish'd as an Innocent. 'Tis to be hoped, however, that every thing will be rectified by the Justice of the Parliament, since the Publick, whose Judgment is generally equitable, has already decided in Favour of the unfortunate young Lady, whose chief Guilt consisted in becoming a Prey to the Lust of a Villain who employ'd all manner of Arts to delude her.

In the Appellant's Case the Reader will perceive to what mean Artifice, and powerful Interest, the Jesuits have jointly had Recourse that the Truth of these Facts might be suppressed, and a poor Lady, and three innocent Priests, sacrificed for the Preservation of one Villain of their Order.

In some Facts, says an Ancient, speaking of a Subject, not very unlike ours, it is allowed to aggravate the Vileness of the Crime, by Vehemence in pleading; but here we find ourselves obliged to conceal some Part of the Truth, lest we become offensive to Modesty. *In aliis forsitan Causis permittitur indignitatem res oratione exaggerare, in hac parcendam Verbis est, inhibenda Magna ex parte veritas: prævaricandum*

candum mihi est si pudorem habeo. How difficult will it be to preserve a Medium, yet shall we endeavour to do it by omitting all that is unnecessary, keeping close to such Actions as are proved in the Course of the Proceedings, (which indeed ought not, nor can be concealed, since we have undergone so extraordinary a Process) and make use of the most decent Expressions that the Nature of the Thing will permit us to do, yet at the same time say all that is needful for the Defence of so just a Cause, and the Support of Innocence and Truth, however unfortunate and depressed.

It is not to be doubted but that the Courts of Judicature, as well as the Publick, will be pleased with a full Discovery of all the essential Circumstances of so extraordinary a Story, which the Jesuits have, with so much Pains and Artifice, hitherto disguised; nor shall we fear being tedious on a Subject which no Man thinks he can know too much of, but set the Truth in as clear a Light as possible, and give an exact Account both of the Jesuits Direction, and of the Hardships Miss *Cadiere* endured; and believe that the Oppression that poor Penitent has laboured under, will appear no less prodigious than the Director's Conduct; for it will be proved by undeniable Testimonies and Arguments, that the whole Proceedings against her are illegal in the highest degree, and that the Father Jesuit is in reality the only Criminal in this Affair, and fully convicted of all the lays to his Charge.

The C A S E.

MRS. *Catherine Cadere*, Daughter of Mr. *Joseph Cadere*, Merchant, of the City of *Toulon*, and of *Elizabeth Pomet*, was born November 12. 1709. Her Father dying while she was in her Infancy, left his Widow with three Sons and this Daughter, a Fortune suitable to their former Living. The Widow educated her Family to Virtue with the greatest Care; the eldest Son, at his Mother's Solicitation, married; the Second took the Habit of St. *Dominic*; the Third went into Ecclesiastical Orders, and the Daughter, who was youngest, continued under the tender and affectionate Care of her good Mother. The chief Directors of her Conscience were Father *Giraud*, Rector of the Cathedral Church of *Toulon*, a Gentleman distinguished for his Merit and Virtue, and Mr. *d'Oulonne*, Vicar of the Parish of St. *Louis*. Under their Direction this young Lady became a Pattern of Virtue; and the Bent of her Mind to Piety and Devotion was so strong, that she refused several honourable and very advantageous Matches: All this is notoriously fact, and proved in the Proceedings. At the Age of Eighteen she still retained that Simplicity and Innocence of Manners, which is not always to be found in Girls even of Seven Years old.

This was the true Character of Mrs. *Catherine Cadere* when Father *John Baptist Girard*

the Jesuit arrived at *Toulon*, in the Month of *April* 1728, as Rector of the Royal Seminary of Chaplains of the Navy. The great Reputation he had acquired at *Aix*, where he was admired both as a Preacher and a Confessor, together with that Air of Modesty, Austerity, and Mortification which then appeared in his Countenance, and thro' his whole Behaviour, soon drew to him a great Number of Penitents; and amongst the rest Miss *Cadiere* was induced to make Choice of him, chiefly because Mr. *d'Oulonne*, then her Director, was so much employ'd that she could not go to Confession so often as her Piety made her desirous of.

Under his Direction she continued two Years and an Half, during the first of which nothing extraordinary passed; only she found he was inquisitive about the Condition and Circumstances of herself and her Family, and observed that he treated her with a particular Regard, which she then attributed only to his Charity as her Confessor; but the Sequel has discovered, that he had a very different Motive for this Conduct. He frequently told her at Confession, *That God required something more from her; that he had great Designs upon her, and that she ought to give herself entirely up to God; sometimes adding, Will you not give yourself up to me?* The pretended Piety of the Confessor, and the real Innocence of the Penitent, did not suffer her to discern the Poyson couch'd in the last Expression.

After

After about a Year's Direction, being one Day in the Parlour of the Jesuits Convent with Father *Girard*, he upbraided her in an obliging Manner, for being so unkind as not to send for him during an Illness of which she was just recovered, and said to her, *Will you not for once give yourself up to me?* Then stooping down, and putting his Mouth close to hers, he breathed upon her, which had such an enchanting Effect upon the young Lady's Mind, that she was immediately transported with Love, and ready to give herself up to him. (We shall prove in the Sequel, that this Method of inspiring Love is not without a Precedent.) The Director reply'd, *That he was overjoy'd to see her in such a Disposition*, and immediately led her to his Confessional, where he improved the Sentiments he had been forming in her Heart, ordered her to communicate every Day, but in different Churches; foretold her she would soon have frequent Visions, and commanded her to give him daily an exact Account of herself.

Miss *Cadiere* failed not punctually to execute all her Director's Orders: She took the Sacrament every Day in different Churches, where the publick Curiosity drew great Numbers of People. In a short Time after she had frequent Extasies or Visions. When we come to examine all the extraordinary Facts that happened under this Direction, we shall inquire into the Nature of these Visions, whether they were real or imaginary, and by

what Cause they were produced. Here we shall not enter into a Detail of them, not only because it will be found in her Deposition, which is inserted in this Memorial, but also, that we may not break the Thread of the Narration, and interrupt the Course of the Proceedings. At the same Time she fell into an Inability to pray. She went every Day to give Father Girard an exact Account of all her Visions, and of the State of her Mind: And in these long and frequent Conversations, which did not always turn upon Subjects proper for a Confessor's Ear, he artfully insinuated the Inclinations and Language of his Heart, which, however, he carefully wrapt up in Expressions which ought to have been sacred to Piety and Devotion.

Our Penitent took care to acquaint her Confessor with her Uneasiness, that she was incapable of using Vocal Prayer, and with her violent Passion for him; but he comforted her with respect to both these Complaints, by telling her, *That Prayer is the only Means of coming to God; but that when we are once arrived there and united to him, it is no longer necessary.* The Love you have for me, added he, ought to give you no Concern: 'Tis the Pleasure of our gracious God that we should be united. I carry you in my Bosom and in my Heart, you are henceforth one with me, and the Soul of my Soul. But in order to conceal his sacrilegious and incestuous Flame, he said, *Let us love one another dear!y in the sacred Heart of Jesus.* And hence it
comes

comes that all those Love-Letters in the Appendix to the Proceedings conclude with these Words: *I am intimately united with you in the sacred Heart of Jesus.* In the Chair of Confession he would often make her come near him, that he might breathe upon her, which always redoubled her Passion for him. Thus did he bewitch the Mind and Heart of his unhappy Penitent.

Nor was she the only Person he had reduced to this Condition; for several Devotees besides her, particularly *la Laugier, la Batarelle, la Gravier, l'Allemande, la Reboul*, and the famous *Guiol*, shared his Affections. The last of these, who is one of your pretty good-natur'd, obliging Ladies, was distinguished, by her Employment, from the rest, being in a manner the Governess of this favourite Flock, to which our Confessor, who had nothing of Severity but the Outside, frequently granted the Liberty of making Parties of Pleasure in the Country, lent them the Clerk of the Jesuits Convent to be their Cook, and, at their Return in the Evening, received their Compliments for this Civility. These Facts are proved by his own Answers; and 'tis notorious at *Toulon*, that on the 30th of *April* 1730, being *St. Catherine's Day*, and one of these Country Festivals, he sent the Clerk of the College with a very fine Nofegay for Miss *Cadere*, and a small one for each of her Companions.

Our Confessor, inflamed by this Time with too warm a Passion for his Penitent, and weary

22 *The Compleat* CASE of

of being happy in Imagination only, resolved to employ the most effectual Means for making himself so in Reality. The Method he took was this: Miss *Cadiere* had a Vision representing to her a Soul in a State of mortal Sin, and thought she heard a Voice, saying to her, *That if she would deliver that Soul, she must submit to be possessed by the Devil for a Year.* This she communicated to her Confessor, who appeared not at all surprized at it; and how should he, when he was himself the Author of it? He told her, *she must not refuse the Intjunction*, and tho' she had the greatest Reluctance, forced her to accept of it. Scarce had she given her Consent, and pronounced a Form of Words, which he dictated to her in the Confessionary, to this Purpose, *I accept, I submit, I resign my self to say, to do, and to suffer whatever shall be required of me*, but she was seized with a terrible Disorder, and lost the Use of all her Senses, throwing out Blasphemies against all the Mysteries of our Holy Religion, and Imprecations against the Saints. The Jesuit himself, in his Answers, fixes the Date of this Possession to the End of *November*, or the Beginning of *December* 1729, and the End of it, to the 20th of *Feb.* 1730; tho' even then the Symptoms of Possession did not quite cease, but only became less violent.

During her Possession, Miss *Cadiere* was tormented with frightful and horrid Apparitions, and frequent Convulsions, in the Fits of which she never opened her Mouth, but to

pour

pour out horrible Blasphemies and Imprecations; and when her two Brothers, the Clergyman, and the Jacobin, prayed for her Relief, she cursed them bitterly, and complained, that they did but increase her Agony. While she was in this Condition, she thought the Devil told her, *That Father Girard's Person was charmed, and that he had entered into a Compact with him to enable him to be an admired Preacher, on Condition, that he should deliver to him as many Souls as he could.* After these Fits were over, she frequently fell into Trances, and saw Visions which seemed to comfort her exceedingly; but it is evident, that the Whole was owing to one and the same Author. She also knew the Secrets of other People's Hearts, as is fully proved by the Proceedings.

The Knowledge of this Mystery was confined to the House and Family of Mrs. Cadiere, who beheld it with Astonishment; nor did the Confessor impart it to any other, except the Devotees above-mentioned, whom he led the same Dance, and who were in the same Manner possessed and incapable of praying, having also Stigmas or Prints of our Saviour's Wounds on their Body. All this is proved in the Proceedings. Miss Cadiere was ordered to tell every Stranger who should ask her any Questions, *that her Disorder was natural*; and he persuaded her Relations, *that if they discovered the Wonders which God was pleased to work upon this Saint, (for so he called her) she would die within twenty-four Hours.*

These

These Fits, in a little Time, obliged Miss *Cadiere* to keep her Chamber almost constantly, and furnished her Director with a Presence of seeing her frequently alone, and locking himself up with her in her Chamber. He begun his Visits about *December* 1729, and continued them till *June* 1730, that he thought fit to send her to the Convent of *St. Clare*, at *Ollioules*, in the Manner, and for the Reasons which shall be hereafter related; and that this Conduct might make the less Noise among the Jesuits, and to prevent his being troubled with an impertinent † Companion, he ordered the *Abbé Cadiere*, her Brother, who was then a Student in his Convent, to call upon him every Day at Half an Hour past One in the Afternoon, and go with him to his Sister's Apartment, where he commonly passed the rest of the Day; and if the *Abbé Cadiere* was not punctual to his Time, our zealous Confessor would go alone, without waiting for him; nay, would often go before his Time.

Father *Girard* being thus locked up alone with Miss *Cadiere* in her Chamber, when a violent Fit of Possession, or Extacy, took away her Senses, laid hold of these Opportunities to satisfy his brutal Appetite, by committing upon his Penitent the most infamous Crimes;

† No Priest or ecclesiastical Person can visit a Woman without carrying another along with him.

Crimes; so that, at her recovering her Senses, she often found herself in very indecent Postures, and her Confessor by her, with such Tokens as left no room to doubt he had accomplished his villanous Purpose. As her Fits and Trances were very frequent, he had Opportunities enough to indulge his Lust; and whenever the forementioned Circumstances, or the criminal Liberties he took with her, obliged her to represent to him the Doubts or Uneasiness of her Mind, he endeavoured to remove her Scruples, by telling her, *That it was the Pleasure of their gracious God*: Shocking and abominable Language in the Mouth of a Confessor, and worthy of all the Anathemas of the Church! When she acquainted *la Guiol*, Father Girard's Confident, with what he did to her, she only laughed, and said, *She must be very silly to fancy there was any Harm in that*. Miss Cadiere also told all the other Penitents that were Father Girard's Favourites, what passed between him and her, and they, in return, entrusted her with the Secret of his taking the same Liberties with them. This is proved in the Proceedings. Modesty forbids a Description of all that passed in this Chamber; and besides, it may be found in the Plaintiff's Declaration, where the Rules of Judicature, which require that Facts and Circumstances should be stated distinctly, obliged her to be particular and full.

Last Year, on the last Day of the Carnival, Miss Cadiere, in a Trance, had a Vision, and thought

thought she heard a Voice saying to her, *I will carry you with me into the Desert, where, during Lent, you shall not live on the Food of Men, but on that of Angels*; and the next Day she was not able to swallow any solid Nourishment. Father *Girard* being consulted upon this Vision, declared his Opinion, *That it was a Miracle of Grace, and that Miss Cadiere ought by no means to force herself to eat.* She imagining this to be tempting God, endeavoured all she could to eat, but the Moment she had swallowed any thing down, was forced to throw it up again with a vast deal of Pain, which brought upon her a Vomiting of Blood; and therefore she passed the last Fortnight of *Lent* without any other Sustainance than Water.

Every Day of that Lent was remarkable for strange and unaccountable Visions and Trances, which Father *Girard* pretended were wrought by the divine Power on this young Lady, on Account of the extraordinary Piety he had instill'd into her. The Particulars of them are contained in a Memorial, which he obliged her to draw up, and which he afterwards gave into Court, and is join'd to the Proceedings. All of them are extravagant; but that which is most so, is when she imagin'd she saw a Heart pierced with many Wounds, which she thought was the Heart of our blessed Saviour, pierced by the Sins of Men, and to the Impression this mournful Spectacle made on her, she imputed a bloody Sore, which she found, on her coming to herself, on her left Side, and which this blasphemous

blasphemous Jesuit told her, *was the Stigma or Mark of Jesus Christ.*

What also can we think of the Transfiguration, wherein she continued from *Maundy Thursday*, till the *Saturday* following. She lay all that Time in a Trance, entirely without Speech or Motion, and under a total Suspension of all her Senses, with one of those Stigma's open, and bleeding in each of her Hands and Feet, besides that she had before on her Side; her Face also trickling down with Blood, which dropt from a bloody Crown encompassing her Head, from which, some Days, Father *Girard* had cut off the Hair, and carried it away with him. He owns in his Answers, *That he saw this Transfiguration*; and likewise, *That he made them deliver to him the Napkin with which they had wiped her Face, which represented the Countenance of Christ in his last Agonies, and the Head-cloaths she had on, which were all stain'd with Blood.*

The Pain she felt by these Stigma's, made her apply Plaisters to 'em; but the Jesuit reproved her for so doing, and made her pluck them off; after which, he kiss'd them with great Warmth, especially that on her Side; and, under Pretence that he had one of the same Nature within, frequently clapp'd his Side close to her's.

On May the 8th, 1730, she suffered a second Transfiguration like unto the former; and as Father *Girard* always foretold whatever Extacies, Visions, or Trances she should be in, not only to herself, but to several of his Favourites,

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rites, they were, for the most Part, Witness of them, especially *la Guiol*, and *la Battarelle*, and Father *Grignet* the Jesuit, who being fill'd with Astonishment at these Wonders, and at her giving him some Advices, which proved she knew the Secrets of his Heart, wrote her a Letter of Thanks, which was afterwards produced.

At her coming to herself, she found each time a Cross by her, which Father *Girard* told her, were sent to her from Heaven; one of them he kept as a Proof of his Disciples Miracles, and the other was given to the Bishop at his earnest Request. Nothing can be more plain, than that Father *Girard*, who was always alone in Miss *Cadiere's* Chamber at the Beginning of these Transfigurations, was the Angel that brought these miraculous Crosses; but she, who believed them sent from Heaven, to console herself for the Loss of them, and to preserve the Remembrance of such signal Marks of divine Favour, caused three small ones to be made, two of which she afterwards gave away to the Lady *de Rimbaud*, Nun of St. *Clare*, at *Ollioules*, and kept the third herself.

Another extraordinary Passage must not be omitted; which was, That Father *Girard* having told her, *That on such a Day she should be lifted up into the Air*, came at the Time to see his Prediction fulfill'd: He locked himself up with her in her Chamber, and being seated near her, the young Lady, who found she was going up into the Air, thought it her Duty to suppress

suppress so vain a Thought as just then began to enter into her Mind, and therefore held fast by her Chair: He several Times bid her resign to the Spirit, with which she was actuated, and on her not obliging him, he flew into a Passion, and left the Room. This is proved by his own Answers. Soon after she was visited by *la Guich*, who reproached her for refusing to follow the Advice of her ghostly Father, and prevailed with her to ask his Pardon.

The first Time this poor Penitent went to Confession, the Jesuit told her, *She had, by her Obstinacy, committed a most heinous Sin; and that, to expiate it, he would visit her next Day, and injoin a Penance suitable to the Nature of her Transgression*: Accordingly he comes next Morning, locks her Chamber Door, makes her kneel down before him, and, with a Scourge in his Hand, addresses her in these Terms. *The Justice of God requires, that since you refused to be cloathed with his Gifts, you should be stripped naked: Your Crime demands that the whole World should be Witness of your Shame; but your gracious God consents that none should see it besides myself, and these Walls, which are incapable of Speech: But first, continued he, swear Fidelity to me, that you will keep this an inviolable Secret, for, my dear Girl, it would ruin me if known.*

The poor deluded Creature, far from guessing his Intent, assured him of her Secrecy; on which he ordered her to get upon the Bed, put

put the Pillows under her Elbows to raise her up, gave her a few Lashes with his Scourge, and then kissed eagerly the Parts he had whipped. After this he made her rise, and kneel a second Time before him, then told her, *God was not yet satisfy'd, and that she must be stripped stark naked before him.* Alarmed at such an Injunction, she screamed out, and fainted away, but as soon as she came to herself, he overcame all her Scruples, made her undress to her Shift, embraced and kissed her with an Eagerness little becoming his Age or Function: What followed such a Prelude, is easy to be conceived, but not very proper to describe, *conceipe animo.*

So great an Infatuation had he spread thro' all this Family, that nothing he did was suspected; and was so absolute a Master in the Chamber of Miss Cadiere, that meeting her Brother there one Day, he took him by the Hand, and, without any Ceremony or Excuse for so doing, thrust him out of the Room, And locked the Door after him; and when the young Gentleman complained of this Usage to his Mother, she imposed Silence on him, so strangely was she possessed in Favour of this hypocritical Jesuit.

The frequent Visits which this amorous Confessor made his Devotee, in a short Time occasioned some unquestionable Signs of Pregnancy; on which, he being greatly alarmed, persuaded her *that her Blood was inflamed, and that in order to temper it, she should drink every*
 Day,

Day, for a Week together, a Porringer of Water, in which, he said, he would mingle some refreshing Powders; she who was perfectly ignorant of the true Cause of her Disorder, answered, *She would do as he directed*: After this he went into the Kitchen every Day to fetch her a Porringer of Water, not allowing either her Mother or the Maid to touch, much less to carry it to her, administering it always with his own Hands, after having put something in it which turned it of a reddish Tincture. This Draught, being repeated every Day for above a Week, occasion'd a strange Alteration in her; she now abounded in what before she wanted, and in some Days made her bring forth an Abortion. Father Girard, who every Day examined into the Consequence of his Prescription, taking up the Utensil in which it was contained, was on this Object more particularly curious; and when Miss Cadiere ordered her Maid to throw it out of the Window, he seemed very angry that she should trust a Secret of that Importance to a Servant, and cry'd out twice, *Ob was there ever any thing so imprudent!*

This Affair had so much weakened Miss Cadiere, that her Mother was resolved to send for a Physician to enquire into the Nature of her Indisposition; but Father Girard dissuaded her from it, telling her, *the Disease was supernatural, and not to be relieved by their Art*. But whether it were that he fear'd some Discovery of what had happened, or for some other

other Motive, is uncertain, but he immediately after made use of all his Interest with the young Lady to go into the Convent of St. Clare, at Ollioules, without asking the Consent of any Person belonging to her; and for that Purpose wrote the following Letter to the Mother Abbess of that Convent, begging a Place in it for her.

MADAM,

May 22, 1730.

THese two Years past that the Divine Providence has placed me in Toulon, I have had under my Care the Conduct of a Soul for which I now beg a Place in your Community. 'Tis Mary Catherine Cadiere, who is a little known to you, as I have heard her say, and therefore I shall not say any thing in particular of her Parts, Humour, or Virtue. I shall only assure you, that she is not a common Soul, and that our Lord has a singular Predelection for her. Her Health will be as it pleases God, in order to accomplish all his Designs upon that Gentlewoman in your House: But I will be answerable to you for the Goodness and Solidity of her Vocation, because I have incontestable Proofs of it. You will do the Girl a great Favour in admitting her into your House: At the same Time I am persuaded that God can hardly do your House a greater Benefit in this respect, than by granting you, and sending you such a Subject. You will easily know this in a little while. I intreat you absolutely to keep secret, with regard to your Community, what I have the Honour to write to you, because 'tis great odds but

Mary Catherine Cadiere. 33

but this Design will take Air, and if once it reaches her Mother's Ears, she, and her other Relations, will do all that they can to keep her at Home, tho' I know that, when once she is gone, they will submit to the most Holy Will of God. I expect your Answer immediately; and I promise myself from your Piety, Zeal, and Prudence, that it will be favourable. I have the Honour to be, with a profound Respect,

Madam,

Your most humble,

and most obedient Servant,

GIRARD, Rector of the Jesuits.

The Lady Abbess, who was no Stranger to the Reputation of Miss Cadiere, wrote to Father Girard, That she would be very glad to receive her, and had no Objection against it, but the Aversion of her Relations. As he has a very persuasive Tongue, he at last prevailed on them to give their Consent, and accordingly, on the 6th of June he sent Miss Cadiere to the Convent with this Letter, dated the 5th, for the Lady Abbess.

MADAM,

June 5, 1730.

BEhold the Soul which Jesus Christ has reserved for your Monastery, and which I send you. I willingly resign her into such Hands as yours; and I return you a thousand Thanks for the Favour you do me in receiving her. She is, by the great Mercy of God, in excellent Dispositions;

tions; but had she not been so, she would soon have acquired them, when she came to live under your Eye, and your Dependance. Your Examples, your Instructions, your Orders, and the Prayers you will have the Goodness to put up for her, will make her such as she ought to be, for the Accomplishment of our Lord's Designs in her Sanctification, and to walk faithfully in the Footsteps of the worthy Nuns, at whose Head the Divine Providence has so wisely placed you.

I dare not ask you, so very soon, the Favour of permitting Mademoiselle Cadriere to receive the Holy Communion every Day: Perhaps you will soon know that God will have it so; and that he does not think her altogether unworthy such a singular Favour: But I beg, at least, you will be pleased to let her communicate often. A second Favour, which I take the Liberty of asking you, is, that this Lady may write to me, without having her Letters read; and that she may, in like Manner, receive my Answers, without their being seen. These Letters, on both Sides, shall relate to nothing in the World but the Dispositions of her Soul, and the Œconomy of her inward Part. I shall have the Honour, once within a Fortnight, to come myself, and to assure you of my Gratitude for your Favours, and of the profound Respect, with which I am,

Madam,

Your most humble

and most obedient Servant,

GIRARD, Jesuit.

In lavishing so many Praises upon Miss *Cadriere*, and crying her up for a Saint, Father *Girard* had two Views : The one was to have the Glory of being a Maker of Saints ; and the other, to facilitate his Access to his dear Disciple, and remove all those Suspicions which might naturally arise from his officious Assiduity. But observe, That before he lets her enter the Monastery, he makes his Terms with the *Abbess*, and stipulates, *That the Correspondence between him and his Disciple by Letters should be a Mystery, into which the Abbess should not dare to look ;* and, to persuade her to consent to this Condition, he tells her, *Their Letters shall turn only upon what related to her Salvation.* But his Letter of July 22. immediately after, which is the only one we have left, proves just the contrary ; and, indeed, if their Letters were to contain nothing but what tended to Edification, why should he take the Precaution of excluding the *Abbess* from a Sight of them ?

Father *Girard* was not long before he went to *Ollioules* to see his dear Devotee, and the very first Visit he ever made there, he asked the Lady *Abbess*, before the Lady *de Lescot*, Mistress of the Novices, *if Miss Cadriere had not a Discharge of Blood ?* He was afraid the Potions he had given her had not dissipated her Pregnancy. Such a Question very justly surprized the *Abbess*, and the Mistress of the Novices ; it was indeed a very extraordinary one, considering the Characters of all concerned ;

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cerned ; and finding the two Ladies thought it so, he added, *That when Miss Cadiere was at home, she had been strangely disordered that Way.*

The Plaintiff continued in this Convent from June 6, 1730, 'till September 17 following, during which Time there was a continual Commerce of Letters between them ; and those which he wrote to her, (excepting two or three that were design'd only to be shewn, and contained nothing but a few trifling Reflections) were such as might have been expected, not from a spiritual Father, but from a most passionate Lover ; and as he well knew the Poyson of them, he took care not to sign them. For Proof of this very material Point, it is sufficient to produce here the Contents of his Letter of July 22, 1730.

To Mademoiselle CADIERE.

SEE here, my dear Child, the third Letter in three Days : Endeavour to give me Time. God be praised, it will not be long, perhaps, before I shall not be able to do any thing but for her to whom I write. This I know, however, that I carry her every where, and that she is always with me, tho' I talk and act with other Persons.

I render the Almighty a thousand Thanks for the Continuance of his Mercies : In Return for them, my Girl, forget yourself, and suffer any thing : These two Words comprehend the
most

most sublime Disposition. Don't tell me a Syllable of what was recommended to you by my Lord; we two will see what can be said or done. He came to Town this Morning, and I have already talked with him about you occasionally: I don't think he will go to Ollioules; I told him, the Noise it would make would be vastly inconvenient. I may, perhaps, find an Opportunity of speaking to him about the Holy Mass. The Great Vicar, and Father Sabatier, will, in all probability, make you a Visit on Monday.

The last, after I had talk'd with him, assured me, that he would ask no Questions; but if by Chance either of them should take it into their Heads to do so, even tho' it were in the Name of the Bishop, or should desire to see any thing, you need only answer them, That you are strictly forbid to speak or to act. Eat Flesh when you please; I write so to you. Yes, my dear Child, I have need of Assurance; you shall not be the Victim of it. Have no Will, and bear no Contradiction: You will obey in every thing, as my little Daughter, who thinks nothing difficult when 'tis her Father that commands.

I have a very great Desire to see you again, and to see every thing: You know that I ask nothing but my own; and 'tis a long time since I have seen any thing but by halves. I shall tire you; but what if I do? Don't you likewise tire me? It is but reasonable that we should share in every thing: I hope that you will grow wise at last; and that so many Graces and Counsels will not be thrown away upon you. I am exceeding
C glad

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glad to hear that you like the Father Guardian; I will recommend him to the good God.

Do not you, on your Part, forget my sick Girl, my Sister, and the other Persons I have recommended to you: Mademoiselle Guiol found you Yesterday half dead; To-day your Brother tells me you are well to a Miracle. You are inconstant; it would be worse if you should grow a Glutton, ----- Patience. I want to know whether you forbear Meat; Time will inform us: Always begin these Days of Abstinence with Maigre; if it does not go off, or if you bring it up again, eat Meat immediately: Follow this Rule; we shall discover the Holy Will of our Master. If you must go out, it will be a new and a great Grief both to you and to me; but blessed be our good Master, we shall submit, and be contented let what will happen.

Good Night, my dear Child; can you read my Scrawl? Depend upon it, this Letter tells you, that you always come after me, and you are in Danger never to overtake me, unless you write to me twice a Day. Adieu, my Girl; pray for your Father, your Brother, your Friend, your Son, and your Servant. Surely here are Titles enough to engage a tender Heart.

The Confessor had so bewitched the Minds of the whole Family of the *Cadiere's* with his own, and his Penitent's pretended Sanctity, that they never once imagined it possible there should be any criminal Correspondence between them; and as Miss *Cadiere* could write but
very

very ill, having just then learn'd, her Brothers, the Jacobin and the Clergyman, had the Complaisance and Simplicity to write all her Letters as she dictated to them, besides the Memorial call'd *Lent*, as is proved by the Proceedings. Father *Girard* knew it well enough; for, besides the Difference between the Writing of a Girl or a Woman, and that of a Man, he was no Stranger to the Abbé *Cadriere's* Hand, who writ them all over fair, and was then a Student under the Jesuits, of whom Father *Girard* was Rector.

Father *Girard*, who was accustomed to see his Disciple in her own Chamber, without any Restraint, was soon sensible of the Inconvenience of a Grate. To render it in some measure easier to himself, he perswaded the Abbess to ask Leave for him to confess Miss *Cadriere*, and visit her in the Convent when she was sick; but fearing the Abbess would not do it soon enough, he went himself, and beg'd the Favour of Father *Camelin*, Provincial of the Observantins, on whom the Monastery of St. *Clare* depends. As soon as the Abbess had got it for him, he thank'd her in a Letter of the 26th of *June*, and acquainted her, that he had not been idle on his own Part, for that he had prevailed with Father *Camelin* to grant his Request; assuring her this Singularity should be of no ill Consequence, nor disturb, in any respect, the Regularity of the Convent. Here is the Letter, and the Conclusion of it is remarkable.

MADAM,

*M*Ademoiselle Cadriere told me the Day before Yesterday, upon her Return from Ollioules, that you had obtained Leave for me to confess her Daughter, and to go into the Monastery when she is sick : I return you a thousand Thanks for it, Madam. I called upon the Rev. Father Camelin Yesterday myself, to desire a Confirmation of your Favour, and he granted it me with a great many Marks of Goodness and Politeness. I have the Honour to let you know it ; and you will hereafter better comprehend the great Reasons I had to desire this kind of Singularity, which shall never be attended with any ill Consequences, nor any ways break in upon the Order and Regularity of your House. [He concludes with desiring the Abbess to make his Compliments to his dear Girl, whom he heartily recommends to her.] My Compliments to our dear Girl, whom I always heartily recommend to you.

Madam,

Your most humble,

and most obedient Servant,

GIRARD, Jesuit.

July the 6th, being the first Thursday of the Month, Miss Cadriere foretold, that something particular would happen to her next Day. This raised the Curiosity of those who heard her, and especially of the Lady de Rimbaud, a Nun, and the Lady de Lescot, Mistres

treſs of the Novices, whom Father Girard had requested to take an Account in Writing of every thing extraordinary that ſhould happen to his Penitent, that it might one Day ſerve, as he ſaid, for the Edification of the Publick. About Five next Morning theſe two Ladies went to Miſs Cadere's Chamber, whom they found immoveable in her Bed, having a bloody Crown about her Head, her Face covered with Blood, like an *Ecce homo*, or Chriſt crucified, and her Hands alſo dropping with Blood. Of this they immediately informed the Abbeſs, who preſently came with the whole Society, and ſaw her in this Condition; at which they were all aſtoniſh'd, believing it to be a Miracle of Grace: At the ſame Time they ſaw a Piece of the Hoſt, or conſecrated Wafer, enter her Mouth, but perceived no Hand to guide it. The Abbeſs inſtantly diſpatched an Expreſs to Father Girard; but he arrived at the Convent preſently after the Meſſenger ſet out. He was aſk'd, *If he met the Meſſenger that was ſent to him,* and answer'd, *He did not; but that, as he was ſaying Maſs that Morning, his good God had informed him of what paſſed;* they told him of Miſs Cadere's Transfiguration, and that it laſted two Hours; they deſcribed it to him, and told him, ſhe had ſuffered a great deal of Pain; he answered, *That it was the Impreſſion of the Finger of God; that they ought carefully to preſerve the Water with which her Face had been waſhed, and which was mixed with Blood;*

that it would afterwards produce miraculous Effects; and added, That Miss Cadriere had already performed several Miracles at Toulon: And being told by one of the Nuns, that they had seen her communicate in a miraculous Manner in the Time of her Transfiguration; he reply'd, Do you think I do not know that, when I, myself, gave her the Sacrament? How could that be, said the Nun, when you were at Toulon? Do not you know that there are such Things as being transported in Spirit? answer'd Father Girard; and when he went into Miss Cadriere's Chamber, who was then come to herself, he said to her, in a pleasant Manner, You little Glutton you, will you always come and take the Half of your Father's Portion?

That Morning Father Girard continued from Nine o'Clock till Noon, shut up in Miss Cadriere's Chamber, nor did he think fit to open it till Afternoon, and then having left the Door on the Jarr, the Lady Abbess, and some of the Nuns, entered one after another, with whom he staid there till Five in the Evening.

The Abbess, who, probably, thought there was no great Edification in seeing him shut up for three Hours together with his Penitent in her Chamber, would never after allow him to enter it; so that he found himself once more reduced to see her only thro' a Grate. But Love, which is very ingenious, discovered to him a small Wicket in the Grate of the Parlour, which he taught his Disciple to open

open with a little Knife that he carried in his Pocket ; and thro' this Wicket he put his Head, or made his Mistress put hers, sometimes to kiss her; and sometimes to give her the Scourge. To how many criminal Liberties has that Parlour been Witness ? Nay, so far did he extend the Usurpations of his Lust, that he sometimes employed for these same Purposes the Wicket of the very Grate between the Choir and the Chancel, which is set apart for the most Sacred Uses. What monstrous Abomination !

He found so many Charms in this Parlour, that he went thither from *Toulon* twice or thrice a Week ; nay, one Day he dined there with his Votary, and the Maid having set the Table but a little way from the Grate, he asked her roughly, *If she meant to separate him from his dear Child ?* and taking it up himself, he push'd it violently against the Grate : While he was at Dinner, he was surprized amorously squeezing the young Lady's Hand ; and this shews his Reason for pushing the Table nearer the Grate. One Day Father *Girard* happening to come after Evening Prayers were begun, desired to see his Penitent, but the *Abbe's* not thinking it proper that she should leave her Prayers to go into the Parlour to him, he could not help expressing his Uneasiness, and shewing his Repentments, even to the *Abbe's*, by the Coldness of his Behaviour.

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During Miss *Cadiere's* Stay in this Convent, she had several Fits of Possession, and frequent Extasies ; she knew the Secrets of the Heart ; and so many extraordinary Things happened to her, and so much out of the common Course of Nature, that the Fame of them having spread to *Toulon*, and thro' all the neighbouring Country, gained her the Title of the *Saint of Ollioules*.

Mean while Father *Girard* was grown weary of his Mistress, and resolved to get rid of her, by sending her either to the Convent of the *Carthusians* at *Premole*, or that at *Salette*, near *Lions*. With this View he frequently said in the Convent at *Ollioules*, *That she had given Edification enough there, and therefore ought to go and do Good somewhere else*, as is proved in the Proceedings. His Ambition had, probably, by this Time, got the better of his Passion ; and, had she then died, he would have had the Glory of acquiring a Saint to the Society, without any Danger on his Part.

The Bishop of *Toulon* being alarmed at the News of this Design, exclaimed loudly against Father *Girard*, for pretending to transplant to another Place, a Sprig of Sanctity which had grown up in his Diocese, and to which he had therefore a just Claim. He did Miss *Cadiere* the Honour to write her directly a Letter, forbidding her, not only to go where her Director designed to send her, but even to confess any more to him, and ordering her to leave the Convent, and return to her

her Relations. And a few Days after he borrowed a *Phaëton*, which he sent to *Ollioules* with the *Abbé Camerle* his Chaplain, and Father *Cadere*, who took her up, and carried her to *la Bastide*, Mr. *Pauque's* House, not far from *Toulon*.

As soon as Father *Girard* had learnt what was doing, fearing, that if the Letters he had written to her came to Light, they would make a full Discovery of the Mystery of impious Love, between him and his Penitent, he resolved to do his utmost to recover them before she left the Convent. For this Purpose he sent to her one *la Gravier*, another of his Devotees, to desire she would return them. Miss *Cadere*, with a great deal of Honesty and Simplicity, delivered up, not only all Father *Girard's* Letters to her, but also all the other Papers that she had in her Box, even the Minutes of her own Letters to him : But it pleased God, who will not allow so many Crimes, so highly injurious to holy Religion, to go unpunished, that the Letter of *July* the 22d was not in the Box with the rest.

Father *Girard* thought fit to pretend afterwards, that he, of his own accord, refused the further Direction of Miss *Cadere's* Conscience, because he discovered her to be an Impostor ; but to prove the contrary, and to shew that Miss *Cadere* first deserted him, to his great Regret, we need only produce the Contents of the Letter which he wrote to her *September* 15, 1730, two Days before she left the

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Convent, which contained the last Farewels
of his Directorship.

TYesterday in the Evening, upon my Return,
they delivered me your last Letter, which had
nothing in it but an Invitation to Ollioules.
What was most particular in it, or at least ap-
peared so to me, my dear Girl, was the Arti-
cle of a Confessor, upon the Necessity of which you
insist more than once. I have considered of it ;
and as on the one Hand your Demand is just and
reasonable, because I am not at leisure to go regu-
larly and hear you in the Country whither you are
going ; and on the other Hand, it is to be feared
that two Confessors would hinder one another, and
torment you, by throwing you into vast Uncer-
tainties, if they should see Occasion, as very pro-
bably they might, to give you different Advice ;
and thus, in short, it might be necessary for one
or the other to retire : After having consulted my
good God, I have taken the Resolution, as it
seemed to me most proper, to give Place, and,
without Noise, to leave the Field open to any one
you shall choose, if you have not already chosen.
I shall say nothing in relation to this Change, to
any Person whatsoever that shall mention it to me,
but that I had not Time to go and confess you re-
gularly at la Bastide ; and you may stick by the
same Reason yourself. This need not hinder, but
if at any time you should think my Advice useful
or necessary, you may, with all Freedom, apply
to me ; for I am still disposed, on my Part, to
render you all the small Services that lie in my
Power.

Power. Much less shall it hinder me from continuing my Prayers to God to pour down upon you the choicest of his Blessings, and to give you Grace to accomplish all his Designs with Fidelity and Constancy. I hope that in better Hands you will proceed with greater Safety and Speed; and that if I have committed any Faults with regard to you, you will nevertheless remember that I had some good Will to assist you; and that that Thought will engage you, on your Part, to put up Prayers to our good God in my Behalf. I return you two Books which belong to you, and which I recovered out of strange Hands where you had left them. I am, and always shall be, entirely yours in the Sacred Heart of Jesus Christ.

GIRARD, Jesuit.

The Bishop having removed Miss Cadiere from the Direction of Father Girard, placed her under the Care of Father Nicholas, just then appointed Prior of the bare-footed Carmelites at Toulon; to whom, he said, *I intrust you with the Saint of Ollioules*; and it was by the Bishop's Order that he went to confess her at *la Bastide*. Father Girard having persuaded her there was no Crime in what had past between them, she not only talked frequently of him to her new Director, but also was observed to be in perfect Raptures about that Jesuit, and twice or thrice endeavoured to run away by Night to meet him at Toulon, the Prior begun to suspect that something

thing more than ordinary had been between them.

Upon this, he began to sound Miss *Cadiere's* Conscience, who frankly own'd to him the Particulars above related. He saw, with Astonishment, that those Things which 'till then had been look'd upon as Wonders of Grace, were only Delusions, and Tricks of the Devil; and nothing real in the Whole, but a horrid Complication of shocking Crimes in the Part which Father *Girard* had acted.

The Bishop went to make her a Visit at *la Bastide*, and having examined her himself, heard, with Horror, from her own Mouth, all the Wickedness of her former Director. Thereupon, being fired with a just and holy Indignation against him, he declar'd, *He would drive out that ravening Wolf from his Fold*; but Miss *Cadiere*, all in Tears, threw herself at his Feet, and earnestly intreated he would not take a Step which must unavoidably disgrace her. Her Brother, the Dominican, who was present, joined with her in begging the same Favour, for the Honour of his Family; whereupon, the charitable Prelate gave them Both his Word, that the whole Story should be sunk in Oblivion; and being inform'd that Miss *Cadiere* had still some Fits of Possession, he exorcised her himself, and ordered her new Confessor to continue to exorcise and direct not only her, but also some other of Father *Girard's* Penitents, in order to rid them out of such bad Hands. To the Effect

Effect of these Exorcisms, and of a general Confession which Miss *Cadiere* made to the Prior of the *Carmelites*, she owes her Deliverance from her Fits of Possession, and all those Illusions and Tricks of the Devil. Her Stigma's at the same time closed up, tho' the Scars of them may still be plainly seen upon her Feet, and upon her Side.

Mean time Father *de Sabatier*, a Jesuit, who had formerly been Miss *Cadiere*'s Confessor, and ought, of all Men, to have wished that this shameful Mystery had still lain concealed; persuaded the Bishop to make it publick. In vain did all of the highest Rank in *Toulon* use their Interest to dissuade him from it; Father *de Sabatier* was enraged, and, at his Instigation, the Bishop of *Toulon* began the Process Nov. 10. 1730. by interdicting Father *Cadiere*, and the Prior of the *Carmelites*; and the 18th of the same Month he sent the Chancellor, Proctor, and Register of the Episcopal Court, attended by two Clergymen, to interrogate Miss *Cadiere* judicially, concerning what had passed between her and Father *Girard*.

This poor young Lady was, doubtless, extremely surprized at such a Visit. The Chancellor having told her the Occasion of it, she at first refused to answer; but at last, being obliged by a solemn Oath to speak, she generously preferred the Interest of Religion, and the Satisfaction of the Publick, to that of her own Honour and Quiet, and by

by her Answers declared the whole Mistry which she had, till then, concealed with so much Care. As she was by no Means prepared for such an Account, she threw the Facts together as they came into her Mind, without any Regard to Order or Time, which is at once a Proof of her Surprize, and of her Integrity. There are some Facts which the Chancellor, who has all along behaved with great Partiality in this Affair, has not related exactly, and others which he has altered. We shall not point them out here, because our Process is grounded upon the Plaintiff's Declaration, of which we shall speak presently; and because we shall produce her Declaration, which contains a more exact Account. Is it not ridiculous now to alledge, that this is a Plot to defame Father *Girard*? seeing Miss *Cadiere* did not publish the Scandal voluntarily, but, contrary to her Inclination, was forced to it by the Authority of the Officers of Justice, and the Obligation of her Oath.

The Appellant seeing herself now disgraced, and that she had no Measures to keep, since her Honour was lost, thought it but reasonable to sue for Vengeance against her Seducer, who had committed so many Crimes upon her; and for that End, she, the same Day laid her Complaint before the Criminal Judge of *Toulon*. As the whole Process is founded upon it, we shall here produce it Word for Word.

The

THE DECLARATION.

THIS Day, the 18th of Nov. 1730, be it known, That We *Joseph Martelly Chautard*, Council for the King, Lieutenant-General, Civil, Criminal, and Seneschal of the Jurisdiction of this City of *Toulon*, in Consequence of our Decree, inserted at the Bottom of our Appearance, confirmed to us this Day by *Catherine Cadriere*, Daughter of *Joseph*, late Merchant of *Toulon*, we were obliged to go, accompany'd by the Clerk of the Register, and *d'Augias* the Serjeant, to the House of *Elizabeth Pomet*, Widow of the said *Cadriere*, and Mother of the said *Catherine Cadriere*, to take her Declaration ; and being come up to the first Floor of the said House, situated in the Street of the Hospital, we found the said *Catherine Cadriere* in a Room facing the Street on the North Side, who, after declaring she was Twenty-one Years of Age, and taking the Oath usual on such Occasions, told us, and declared,

That her first Confessor was *Mr. Giraud*, Vicar of the Cathedral Church of this City ; that she was next directed by Father *Maurin*, a bare-footed *Carmelite*, having a Call to be a Nun of that Order ; but that the said Father *Maurin* falling into a tedious Illness, she made Choice of Father *Sabatier* the Jesuit, for her Confessor, she being at

that

‘ that Time between fifteen and sixteen Years
‘ old ; that she went to the Jesuit’s Convent
‘ to make Confession to Father *Sabatier*, but
‘ wts told, he was not yet recovered from his
‘ Illness, so as to be able to receive it ; this
‘ obliged the Deponent to take for her Di-
‘ rector Mr. *d’ Oulonne*, Priest and Lecturer
‘ of the Parish of St. *Louis* ; but he being
‘ very much taken up with the Business of his
‘ Parish, she was often obliged to wait a
‘ great while, which occasioned much Unea-
‘ siness in her Mother ; who has sometimes
‘ struck her, she being wanted at Home for
‘ the Business of the Shop, and House : And
‘ for that Reason her Brother Mr. *Francis*
‘ *Cadiere*, an Ecclesiastick, being a Student
‘ then in the Jesuits Seminary, told her of
‘ Father *Girard* the Rector, who was, from
‘ that Time, her Confessor for two Years and
‘ an Half. She had confessed to that Father
‘ about a Year before any thing extraordi-
‘ nary happened, excepting, that he inquired
‘ into the Deponent’s Circumstances, and who
‘ were her Relations. About that Time a
‘ Brother of hers, who is a *Jacobin*, having
‘ lent Mrs. *Mary Ann Sibon*, Wife of Mr.
‘ *Saurin*, Merchant, a Book written against
‘ the Jesuits, the said *Sibon* carried it to her
‘ Sister *Saurin*, an *Ursuline Nun*, and she put
‘ it into the Hands of the said Father *Sabatier*,
‘ who complained of it to the Bishop. The
‘ Bishop endeavoured to get a *Lettre de Cachet*
‘ against her Brother, the *Jacobin*, who, on the
‘ other

other Hand, did what he could to justify himself; and she having spoke in his Favour to her Confessor Father Girard the Rector, he told her, *That were it not for the Respect he had for the Deponent, her Brother would have had a Lettre de Cachet*; and desired she would talk to him no more on that Affair; and having enquired how she did, after an intermitting Fever, which had held her for a Fortnight, he kindly reproached her for not sending to him when she was ill.

The Deponent answered, *That she was unwilling to give him so much Trouble*; to which Father Girard replied, *You are a silly Girl; that is a Trouble which I take with a great deal of Pleasure: Will you not for once give yourself up to me?* Then stooping down, and putting his Mouth close to hers, he breathed very hard upon her, which made such a strange Impression in her Mind, that from that Moment she felt a strong Inclination for the Father, and told him at once, *that she gave herself up to him*. And adds, that for above six Months before, he had frequently said to her in the Chair of Confession, *Will you not give yourself up to me? I know that the gracious God requires something of you; he has great Designs to accomplish upon you*. And the Deponent asking how he could know that? The said Father Girard answer'd, *That he knew it and had been sensible of it for a great while*: from that Time he ordered her to receive the Sacrament every Day, but to do it in
different

different Churches, that it might not
be taken Notice of: From that
Time also she begun to have frequent
Visions, sometimes in the House, and
sometimes in the Street. These Visions
consisted chiefly in seeing the Cœlestial Glo-
ry; and Heaven opened with all the Saints
placed according to the several Degrees of
Glory to which they are raised. Once she
had another Vision, in which were represen-
ted to her three Heavens; St. *John* the
Evangelist, who was in the first, came to her
Assistance, and open'd a huge Book with
seven Seals, wherein she saw him write in
large Characters, *John Baptist*, and *Mary*
Catherine; after which, he shut the Book;
and carried it to the Throne of Jesus Christ;
in the third Heaven; and then she
thought she saw Jesus Christ lift his Hand
from the Book about three Palms, and
heard him say, *I swear by myself, that what is*
herein written is unchangeable. At the same
Time there appeared a Cross coming to-
wards her, which Jesus Christ held by the
upper End, who said to her, *That her Love*
would crucify her before Righteousness had made
her perfect. Having afterwards had several
Kinds of Visions, she always found the Ef-
fect of them was inflaming her Passion for
the said Father *Girard*, who, by her Order,
came to see her every Day, and sometimes
twice a Day. When this Deponent said to
him, *Is it possible, Father, that I should have*
so

So great a Passion for you ; and does the Love of God produce such strange Effects ? His Answer was, That she should not be uneasy about that, for his gracious God had united her unto him ; that he carried her in his Bosom, and in his Heart ; that she was now but one Heart with him, and the Soul of his Soul ; that her Passion ought to give her no Concern, for it was God's good Pleasure that it should be so, and that she should love him dearly. All the while she continued in this State, from first to last, she was incapable of vocal Prayer ; and when she complain'd of this to Father Girard, he told her, *It was not necessary* ; to which the Deponent answer'd, *That she believed the Saints had not walked in that Way* : Father Girard told her, *This was an extraordinary Way* ; that we must not always take the Saints for our Patterns, and that the Lord had different Ways of bringing Souls to himself. In another Vision she was shewed a Person in a State of mortal Sin, and Impurity, and, being terrified with so dismal a Sight, she heard a Voice, which told her, *That if she had a Mind to deliver that Soul from the miserable State in which she saw it, she must submit to be possessed for a Year*. This she communicated to Father Girard, her Confessor, who, notwithstanding she shew'd the utmost Aversion to it, forced her to submit to be possessed ; and immediately, upon giving her Consent to it, she found herself possessed with a great Number

‘ Number of horrible Idea’s, which disorder’d her Imagination, and took away her Senses ; nay, governed them so, that in spite of her, they made her pronounce Thousands of Curses against the Saints, and Blasphemies against the Eucharist, and all our sacred Mysteries. In this State of Possession the Devil discovered to her the Consciences of several People, and brought to her Mind all that ever she had done, even foretelling her Things that were to happen. He told her, *That Father Girard was a Sorcerer ; that he had made a Compact with him above forty Years ago, to make him a great Genius, and give him the Gift of Preaching, provided he would secure to him as many Souls as he could.* All this Time the Deponent had Intervals, in which she was comforted with pleasing Visions, and many Graces, which she having told to Father Girard, he said, *That was a sufficient Compensation for all her Sufferings.* And adds, *That in this State she saw nothing but Objects of Uncleaness and Abomination, from which she was relieved by some good Intervals.* When she was in the Confessionary, Father Girard ordered her to receive his Breath, tho’ she resisted it as much as she could, because the more he breathed on her, the more passionate and eager she was to embrace him. And deposes further, *That the said Father Girard obliged her to be acquainted with another Devotee, called Mrs. Guiol, who*

‘ is

is a Joiner's Wife, and a very pretty Woman, because she was in the same Condition, as she herself owned to the Deponent, as well as Father Girard, who, till last Lent, used to come every Day to the Deponent's House when she was in her Fits of Convulsion. He went up to the second Floor, where she lay almost always in Bed. He enter'd her Chamber, the Door of which he lock'd on the Inside, and as soon as he sat down, her Fits of Convulsion became always more violent. She often found herself before him in indecent Postures; sometimes he made her sit down on the Bed's-Foot, where he held her, and prest her to his Bosom for two or three Hours together, kissing her Face in a very amorous Manner, very frequently, and almost every Day that he came. And adds, that the last Day of Carnaval, in a Vision she heard a Voice, saying to her, *I will lead you into the Desert during Lent, where you shall eat, not the Food of Men, but of Angels*; yet, notwithstanding the Voice, she eat in Lent, but threw it up as fast as she swallowed it; she was also seized with a Vomiting of Blood, where-with, having acquainted Father Girard, he bid her comply with the Directions of the Voice.

She further deposes, That in another Vision she saw the Heart of Jesus Christ pierced with several Wounds, and heard a Voice, saying, *That it was wounded by the Sins of Men,*

‘ Men, and that as *she* was united to *Jesus*
 ‘ *Christ*, *she* should, by *Virtue* of that Union,
 ‘ participate his Wounds, which *she* should per-
 ‘ ceive by a Gash on her left Side; and so it
 ‘ actually happened to her; for that Instant
 ‘ *she* felt a Stroke on that Side, where *she*
 ‘ found a Wound which continued open for
 ‘ three Months, without augmenting or dimi-
 ‘ nishing. Father *Girard* came every Day to
 ‘ the Deponent’s Chamber, which he locked;
 ‘ then handled her Neck and Breast, and
 ‘ sucked the Wound. The Bishop having
 ‘ exorcised her in the Month of *September* last;
 ‘ the Wound; which had continued open for
 ‘ three Months, immediately healed, as well
 ‘ as the Stigmas on her Hands and Feet, with
 ‘ the Crown on her Head; and in the Place
 ‘ where it had been, the Hair grew again as
 ‘ before. *She* declares, That when her Health
 ‘ allowed her to go to the Jesuit’s Convent in
 ‘ Lent, one Afternoon Father *Girard* carried
 ‘ her into the Church, and that before he went
 ‘ into the Chair of Confession, he embraced
 ‘ her, and kissed her Mouth, and in the Chair
 ‘ called her his Mother, and himself her Son,
 ‘ her Brother, her Friend, her Servant, saying,
 ‘ *there was enough to engage any Heart*; and
 ‘ there *she* gave him an Account of all the
 ‘ Visions *she* had seen.

‘ *She* deposes further, That when Father
 ‘ *Girard* came to see her in her Chamber,
 ‘ and was locked up with her, he frequently
 ‘ handled her privy Parts; that *she* found
 ‘ herself

‘ herself all wet, and sometimes swooned
 ‘ away ; that not knowing what all this
 ‘ meant, she used to chide Father *Girard*
 ‘ about it, who only fell a laughing at her ;
 ‘ that having mis’d her Flowers for about
 ‘ three Months, she acquainted Father *Girard*
 ‘ with it ; who, after that, frequently hand-
 ‘ led her Belly, and, for a Week together,
 ‘ made her take every Day certain Drugs of
 ‘ a reddish Colour, which caused an Abor-
 ‘ tion, and, for eight Days, made her lose
 ‘ a vast deal of Blood, with which there
 ‘ came away a Lump of Flesh : That ha-
 ‘ ving communicated this to Father *Girard*,
 ‘ he told her, *That it could not possibly be, and*
 ‘ *that it was the Devil had made her believe so.*
 ‘ She adds further, That one Day Father
 ‘ *Girard* made her strip to her Shift upon the
 ‘ Bed, saying, *He must punish her for her*
 ‘ *Fault in not resigning herself ;* and that then
 ‘ she felt her privy Parts tickled, and all wet ;
 ‘ that at other Times he would lash her But-
 ‘ tocks with his Scourge, and then kiss her
 ‘ Breech ; and that ’twas at those Times
 ‘ he used to tickle and wet her privy Parts.
 ‘ And also, that one Day, while she was in
 ‘ the Monastery of *St. Clare*, at *Ollioules*,
 ‘ there being no-body in the Church but Fa-
 ‘ ther *Girard* and herself, he embraced her, and
 ‘ kissed her, as he did frequently in the Par-
 ‘ lour, besides sucking her Wound.’ We re-
 ‘ quired of the said *Cadiere*, that the Act of
 her Declaration might be granted and re-
 gistered

gistered, which being read, was signed by us at the Bottom of each Page, and at last by the Clerk of the Register. CADIERE, MARTELLY and ALBERT.

At the Bottom of this Declaration the Criminal Judge ordered an Information to be joined of all the Facts and Circumstances therein contained, and that the Chancellor of the Bishop's Court should be called in to proceed in Conjunction with him. Miss *Cadiere* afterwards judicially proved and added to the Proceedings five of Father *Girard's* Letters, three that he had wrote to the Abbess of *St. Clare* at *Ollioules*, and two others ; one was that famous Letter of the 22d of *July*, the other of the 15th of *September*, when she was about to quit his Direction. The Contents of which are already repeated.

The Proctor presented a Request, that an Information might be lodged of all the Facts and Crimes contained in Miss *Cadiere's* Answers to the Interrogatories put to her by the Chancellor: But instead of joining with her to convict and punish the Criminal, he, on the contrary, concerted an odious Plot with the two Jesuits, Father *Girard*, and Father *Sabatier*, and by a Prevarication, worthy of Punishment, summoned no Witnesses, but such as he expected would give false Evidence in Father *Girard's* Favour ; nor would hear any but those who were entirely devoted to the Jesuits ; nay, many of them were actually, at that very Time, Father *Girard's* Penitents.

Every

Every Night the Register and Chancellor, in Person, carried the Depositions to the Jesuits College, and shewed them to Father *Girard* and Father *de Sabatier*. As by this Means they were acquainted with the Evidence given by Miss *Cadiere's* Witnesses, they next Day got the Proctor to examine some of the Jesuit's Devotees, whom they had engaged to swear Facts directly contrary to those which Miss *Cadiere's* Witnesses had deposed the Day before; and thus have they acted thro' the whole Course of the Proceedings; so that of Forty-four Witnesses examined by the Proctor's Order, there is not a single one who has not endeavoured to vindicate Father *Girard*. Can this Parliament see, without Horror, to what villainous Purposes the Officers of Ecclesiastical Justice have prostituted it, so greatly injurious both to Religion and the Commonweal?

As soon as the Proceedings were begun, which was on the 26th of *November*, Miss *Cadiere* was confined in the Convent of the *Ursulines* of *Toulon*, which is directed by the Jesuits; and the Superior whereof, the Lady *de Gerin*, whose Brother is a Jesuit, with several more of the Nuns, is actually Father *Girard's* Penitents; and to wait upon her they assigned her a Lay-Sister, Daughter to the famous *la Guiol*, whose Confessor is Father *Girard*. And besides, two more of Father *Girard's* Penitents, who were formerly in the same Condition with Miss *Cadiere*, and whose

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Eyes were likewise opened to see the Illusions and Debauchery of their Confessor, were clapt up in two several Monasteries; and all this by Virtue of superior Orders obtained by the Bishop.

Miss *Cadiere* was obliged to attend the Bishop three several Times, in order to have a Confessor appointed her, but could obtain none, except Mr. *Berge*, a beneficed Clergyman, a Man wholly devoted to the Jesuits, as appears plainly from the following Passage. This Priest comes to the Convent of the *Ursulines*, on the 31st of *January* last, with Pen, Ink and Paper, attended by Father *de Sabatier* and two Witnesses; he goes into the Parlour, sends for Miss *Cadiere*, and tells her, *He was come to receive her Confession; but that she must first make a formal Recantation of what she had deposed against Father Girard, and declare, that it was all a Calumny, otherwise he could not confess her; and upon her answering him, That she was forced to make her Complaint to the Officer of Justice, and had said nothing in it but the Truth, which she could not retract,* Mr. *Berge* went away with Father *Sabatier* and the Witnesses, without hearing her Confession.

The Jesuits and their Emissaries, finding there were no Hopes of bringing the Plaintiff to retract her Deposition, they endeavoured by other Arts to render her just Complaint fruitless. Not satisfied to furnish the Proctor with false Evidence, and their own Penitents, they

they likewise suborned Miss *Cadriere's* Witnesses. Father *de Sabatier*, and other Persons, staid in the Hall of the Bishop's Palace, next to that wherein the Evidence was heard ; and there, before the Witnesses were called in, they interrogated those that were summoned at Mrs. *Cadriere's* Instance, concerning the Facts which they intended to depose ; and when they found they had heinous Things to swear against Father *Girard*, they first endeavoured to dissuade them from it, and when they could not prevail that Way, they took their Summons from them. * And sent them away without being examined : Nay, the Chancellor took Care, in summing up the Evidence, to leave out several very material Facts ; of which the Re-examination of the Nuns of *St. Clare of Ollioules*, is a clear Proof. This Subornation of Witnesses obliged the Plaintiff to petition the Criminal Judge for an Information against it, which was granted her ; yet the Jesuits afterwards employed the most wicked Means to corrupt even several Nuns ; of which the Letter they wrote for that End to the Lady *de Cogolin, Ursuline*, Nun of *Toulon*, which we have lately proved, and which has made so much Noise, is an unanswerable Demonstration.

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* In this the Jesuits acted a Part which belong'd only to the Judge of the Court, and their Design was to make it believed that though the Witnesses had appeared they had nothing at all to say.

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The Interest of the Jesuits, and the Tergrivation of the Proctor, have prolonged the Proceedings for a great while, without Miss *Cadiere's* being able to procure a Decree for it, notwithstanding the three Acts contrary to Justice, which she offered to the Consideration of the Lieutenant on the 25th and 30th of *January*, and the 10th of *February*.

Nevertheless, by an *Arrêt* of the Council of State, dated the 18th of *Jan.* last, the King remitted to the great Chamber of Parliament the Cognizance of this Affair, as the last Resource for Judgment on it, according to the Statutes and Ordinances, at the Request of M. the Attorney-General of the King, and the Diligence of Miss *Cadiere*, by an Act of the 16th of *February* following, M. the Counsellor *de Faucon*, and M. the Abbé *de Charleval*, were deputed to go to *Toulon*, for the Continuance of the Information, the Award, Ordinance, and make out the extraordinary Process at the Request of M. the Attorney-General, and the Diligence of the Plaintiff.

Messieurs the Commissioners arrived at *Toulon* with M. the Attorney-General of the King, where they examined twenty-four Witnesses, and tho' the Proceeding was composed of an hundred and twelve Witnesses, and fully proved Father *Girard* guilty of the Crimes laid to his Charge, yet, by an unexpected Turn, he was no more than barely ordered to make his Defence on the 23d of the

the said *February*; and Miss *Cadriere*, with the Prior of the bare-footed *Carmelites* of *Toulon*, her new Director, and Father *Thomas Cadriere*, the Dominican her Brother, were served with a Summons of personal Appearance; and *Francis Cadriere*, the secular Priest, her other Brother, with a Citation. These Decrees, so little conformable to the Rules of Justice, and the Charges contained in the Process, seemed done on purpose to influence the Publick in Behalf of Father *Girard*; but all was ineffectual, nor would the disinterested Part of Mankind be brought to regulate their Opinion by that of these unjust Judges.

M. the Attorney-General of the King, issued out the above-mentioned Summonses on the 23d of *February*, with Permission to appear before the Parliament, either the same Day, or any Day within the Limitation of a Month. Father *Girard*, embolden'd by the Mildness of the Decree against him, made haste to give in his Answers the same Day; but, notwithstanding he had well studied them before, and his obstinate Denial of all the Facts which had been proved against him, he yet confessed enough to convict him of the Whole imputed to him, as we shall make evident by the *Analysis* which we shall render of his Replies. He put, at the same time, into the Hands of the Commissioners, sixteen Letters, which he pretended were those he sent to Miss *Cadriere*, at *Ollioules*, and

which he had recovered from her, to purge them of the Venom they originally contain'd; and also twenty of her Letters to him, with her Memoir of L E N T, and that of the Sister *de Remusat*, whose Director he had been, and put into the same Condition with *Cadiere*.

Tho' they could not oblige Miss *Cadiere* to give in her Answer till the Time of the Adjournment, unless she had voluntarily renounced that Limitation, by desiring Messieurs the Commissioners to hear her; yet, notwithstanding there was no such Request on her Part, they went on the 25th of the same *February*, to the Convent of the *Ursulines*, where she was detain'd, and took her Answers. That Day, the 25th, and the next, the 26th, she spoke according to Truth, and her former Declaration; but the succeeding Day, the Sister *Guiol*, who waited on her, gave her a Glass of Wine, in which was mingled something salt, and which threw her immediately into such an Agitation of Mind, that she did not know her Mother. This cruel Attempt obliged her to petition the Parliament to have an Information filed against it; and tho' the Attorney-General consented to the Information, yet the Court did not think fit to do any thing in it.

However, the same Day that this Potion was given to the Appellant, she was carried before the Committee of Parliament to answer their Interrogatories; and by Means of that intoxicating Draught she had drank, and
the

the Violence and Threats used to her in a Convent so devoted to the Jesuits, they made her disown all the Facts contained in her Deposition, and say, *they were not true ; that Father Girard had led her in the Way to the highest Perfection, and that the Prior of the Carmelites had persuaded her to form the Accusation against him :* Tho', at the same Time, it is undeniable, that the Chancellor himself forced her to it, and that all the Facts contained in her Deposition, are confirm'd by a great Number of unexceptionable Witnesses, acknowledged in the Criminal's own Answers, and vouched by his own Letters. The very Nature of Miss *Cadere's* Answers, at that Time, is sufficient to convince one that they were not the Effect of her free Will. Immediately after these same Answers made by the Plaintiff, they proceed to a second Examination of *Father Girard*, and as he was perfectly well inform'd of Miss *Cadere's* Answers, he took Care now to own nothing, except, that he touch'd Miss *Cadere's* two Ribs, which, he said, were raised above the rest by a Superabundance of Graces ; but that, however, he only felt them thro' the Handkerchief which she wore about her Neck.

The Moment these Answers were given, Messieurs the Commissioners ordered the Extraordinary Process, in regard of *Father Girard* and Miss *Cadere* on the 1st of *March*, leaving out the Prior of the *Carmelites*, and

the two Brothers *Cadieres*, whose Adjournment not being expired, had not answered; and, contrary to all Sorts of Rules, they, by this Means, divided the Course of Procedure *continentiam Causæ*, and those three others were ordained to a separate Judgment.

The next Thing they did was to re-examine some Witnesses; and those who were present at the Confrontation of Father *Girard* and Miss *Cadiere* on the 26th, and purposely omitting the Examination of any others, she was herself re-examined *March* the 6th, and declared, *That she insisted on the Truth of her last Answers beginning February 27. and as to those she had given in before, both to the Committee of Parliament, and to the Bishop's Chancellor, as well as her Deposition taken before the Criminal Judge, that she renounced them so far as they contained any thing contrary to her last Answers; having been persuaded to them by the Prior of the Carmelites, on her giving him an Account of Father Girard's holy and innocent Behaviour to her.*

The same Day; nay, upon the Spot, they confronted Father *Girard* with the Plaintiff, the Event of which is as singular as the above-said Re-examination: For Father *Girard*, without proposing any Objection against Miss *Cadiere*, heard her last Answers and Re-examination read, and then said, *That nothing had ever passed between him and her, but what was very pure and modest; that he looked upon her as a holy young Woman, and designed to cary her*

to Perfection ; and that, without entering into a Detail of all that is contained of Miss Cadieré's Answers, he in general assures them of the Purity of his Intentions, and that Spirit of Religion with which he spoke, writ, and acted. Miss Cadieré, on her Part said, That her Answers of February 27, (excluding those of the 25th and 26th, where she had spoke the Truth) and her Additions to the Re-examination contained the Truth ; declaring, that she never observed any thing in Father Girard but what was very pure and holy ; assuring them, likewise, of the Purity of her Intentions. 'Tis pity this fine Tale is contradicted by the whole Proceedings, by Father Girard's own Concessions, and by the Letters of both Parties.

After that the Committee continued 'till the 9th of March to confront Witnesses with Miss Cadieré, to the Number of Forty-six ; and as she had been treated with great Violence and Threats all this Time, she was not only not allowed to make any Objection against the Witnesses, tho' she had some very pertinent ones, but we find besides, this surprising Contrast, that while, by these Means, the Plaintiff agreed with the Defendant in saying, that nothing but what was very pious and holy had passed between them, the Witnesses, whom they confronted with her, constantly maintained the heinous Fact, and enormous Crimes, which they had before

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sworn to, and which are very contrary to all Rules of Innocence and Purity.

On the 20th of *March*, the Committee being ready to set out for *Ollioules*, in order to re-examine and confront the Nuns of *St Clare*, among whom Miss *Cadiere* had lived for three Years and an Half; she being, upon that Occasion, allowed a little more Liberty, made, before them, a Renunciation, upon Oath, of all that she had said, from *Feb. 27*, till then, in Contradiction to her Deposition and Answers of *Feb. 25*. and *26*. and declared, *That it was at first of all the Effect of the Potion they gave her, which had disordered her Senses; and that both at first, afterwards, and even then, they endeavoured to force her to betray the Truth, by the Violence wherewith they used her, and their Threats, of worse Treatment, if she did not say as they would have her; and that in proper Time and Place the World should know the Persons who had abused her in so unjustifiable a Manner: But it is no hard Matter to guess at them.*

On the 11th of the same Month of *March*, when the Committee went to *Ollioules*, Miss *Cadiere* was carried thither by the Sheriff's Officers, a Guard very unbecoming her Innocence, nay unconformable to the Order of Court for personal Appearance, all unjust as it was. The Register of the Bishop's Court set out before them, nor could the Rain stop him; his Business was to carry two Letters

to *Ollioules*, one to the Ladies of *St Clare*, to persuade them to retract what they had sworn, and the other to the Superior of the *Ursulines*, into whose Hands Miss *Cadiere* was to be put, in which she was desired to leave nothing undone to force her to a fresh Recantation in Favour of Father *Girard*, and for that Purpose to use all Kind of Means, even ill Treatment: In effect, when Miss *Cadiere* came to *Ollioules*, she was put into the Convent of the *Ursulines*, and clapt up in a Room that stunk intolerably, having, till she came, been the Lodging of a Mad-woman whom they then removed, and without any other Furniture than a little rotten Straw to cover the Ground. All this is related at full in the Protestation of the Appellant on the 15th and 16th of the same *March*, which also contains all the different Methods taken by the Jesuits and their Emissaries, to suborn Witnesses and stifle the Truth.

The better to persuade the Ladies of *St. Clare* to retract, they told the Abbess, and several of the Nuns, on one Hand, *That the Plaintiff had dropp'd her Suit, concealing the Circumstances of the foresaid Variation, as well as a Retraction of it*; and on the other Hand, *that all the Witnesses at Toulon had retracted all the Facts which they had sworn against Father Girard*. Were there ever so many Arts employ'd to stifle the Truth, and oppress Innocence? But the Ladies answer'd, with a holy Constancy,

Constancy, That no Consideration should make them betray the Cause of Truth, and that far from retracting what they had said in their Depositions, they were resolved now to add to them all that the Chancellor had omitted. And accordingly it appears by their Re-examination, that they added several very material and weighty Facts against Father Girard.

When the Re-examination and confronting of the Nuns at *St. Clare* was over, and the Committee returned to *Aix*, Miss *Cadiere* was carried thither by the Sheriff's Officers, and confin'd a second Time to a Monastery, where she is yet detained. 'Tis remarkable, that while she was upon the Road, attended and guarded in a manner reserved only for such as are guilty of the greatest Crimes, where they lodg'd all Night, one *Fouque*, who commanded the Party of Horse, would needs lie in Miss *Cadiere's* Chamber, under Pretence that he had Orders for so doing; so that she and her Mother, who accompanied her, finding a Gentleman in their Bed-Chamber, were obliged to sit up all Night.

Three or four Days after Miss *Cadiere* was put into the Monastery at *Aix*, an unsubscribed Letter was brought her by a young Gentleman drest in grey Cloathes, and wearing a Sword. The Direction and Contents of it follow.

To Mrs. CADIERE, in the Monastery of the
Visitation at Aix.

Toulon, March 16. 1731.

My Dear,

I Am every Day more and more surpris'd at thy Conduct, in continuing to inform all the World of thy own Folly. Wilt thou go on till a definitive Sentence make thee still more odious in the Eyes of every one? The Thing has made too much Noise, thou wilt say; but it will make a great deal more, if thou dost not take Care; for it would be a much less Dishonour for thee to retract, than to lose thy Cause: No-body would use thee with so much Freedom as I do, but one who is as much thy Friend. I am, my Dear, entirely thine.

This Letter, the only Design whereof was to persuade the Appellant to retract, could come from none but the Jesuits; and besides, the Letter, tho' dated at Toulon, could be written no where but at Aix, seeing it is dated the 16th of March, and directed to Miss Cadiere, in the Monastery of the Visitation at Aix; now, on the 16th of March she was at Ollioules, and it could not then be known at Toulon that she would be carried to that particular Monastery at Aix; which proves the Letter to be of a Piece with the rest of the Jesuits Management thro' the whole Affair.

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These Facts, and several others, of which we shall not enter into the Detail, occasioned her to exhibit a new Protestation the 11th of *April* last, against the Proceedings.

Miss *Cadiere* afterwards appealed to the Parliament on the Writ of personal Appearance served upon her, by Order of Messieurs the Commissioners, and on the Proceedings made by them against her, and also *à Minima* of the *Decret d'assigne* against Father Girard, that they might change it into a *Prise de Corps*. Her Brothers, and the Father *Carmelite* also appealed on their Parts, concerning the Decrees issued against them, and adhered to her Appeal of the Procedure.

She afterwards appealed occasionally on the Illegality of the Proceedings against her by the Chancellor at the Proctor's Request; and moreover she took out Royal Letters of Restitution, on the Variation she had been compelled to make: Her Brothers, and the Prior of the *Carmelites* gave their Petitions of Adherence to her Appeal of Illegality.

These are all the Circumstances on which the Court ought to determine, tho' this Appeal of Illegality be incident, nevertheless it becomes a principal Circumstance, since the Proceedings to which it is attached, serves for the Foundation of those Motives the Commissioners have made against us, and of the Decree of which we now complain, and gives Occasion to this Appeal.

To make our Defence in order, and shew the Justice of our Appeals, and moreover of our Royal Letters of Restitution, we will prove, first, That the whole Proceeding of the Chancellor at the Request of the Proctor, is illegal, and that his Abrogation produces the Decrees issued out against us by Messieurs the Commissioners, and all the Proceeding they have built upon it. Secondly, That the Proceedings made by Messieurs the Commissioners are also void by other Errors of their own. Thirdly, That the Decrees of which we complain, are an extreme Injustice because Father *Girard* is the only Culpable, and convicted of all the enormous Crimes of which he is accused.

On the APPEAL of ILLEGALITY given by Miss Cadiere, against the Proceedings of the Chancellor of the Bishop's Court at Toulon, at the Request of the Proctor.

First Occasion of Complaint,

IS founded on the Authority of several Acts of the Parliament of *Paris*, and also of that of *Provence*, as they are recorded by *Corbin* and *Boniface*, and many other Authors; by which all Judges are forbid to enter the House of any Person, even in a Case of Robbery, with Warrants, or Writs of Enquiry, 'till an Information be previously lodged; and that the Ecclesiastical Judges are under an indispensable Obligation of observing the same Rules,

Rules, according to the Articles 34, 35, and 79, of the *Liberties of the Church*; on which Articles *Pitou* has admirably remarked in his *Treatise of Transgression*, Book 1. Chap. 9. as has also *Ducasse*, in his Book, entitled, *Ecclesiastical Jurisdiction*, in Part 2. Chap. 2. he plainly says, *That the Church is Part of the State, and subject to the Laws of the State, because in the Parliament, which enacts those Laws, the Power of the Prince is deposited*: And what renders it still more undeniable is, that by an Act made in the Cause of *Monfieur Fouque*, it was forbid, *that any Officer of the Bishop's Court should make the like Encroachment*. By consequence, therefore, the Entrance of the Chancellor, and his Officers, into the House of *Mademoiselle Cadere*, and compelling her to take an Oath, by which she was bound to answer to all their Interrogatories, was absolutely a Defiance of the several Acts of Parliament made against such Proceedings, and an Outrage to the Appellant.

Second Occasion of Complaint.

Consists in, that it was unjustifiable for the Chancellor to enter the House of *Miss Cadere* with a Warrant, she being a Lay-Woman, and consequently not under the Jurisdiction of the Ecclesiastical Judges, but for the Administration of the Sacraments: The Chancellor was, therefore, guilty of an Encroachment on Royal Justice by the most conspicuous

conspicuous Illegality, according to Monsieur *Marca*, in his *Treatise de Concord. Sacerd. & imperii*, Book the 4th, Chap. the 18th and 19th of *Patou*, in his *Treatise de Jurisdic. Eccles.* Book the 3d; and of *Fevret*, Book the 1st, Chap. the 9th, and the Knowledge of the Law of Arrests.

But that which yet heightens the Illegality of this Proceeding, is, that the Chancellor should come with a Retinue so dishonourable for a young Maid, and for no other Purpose than to put Interrogatories to her concerning what had passed between her and Father *Girard*, her former Confessor; and to force her, by a solemn Oath, to proclaim her own Disgrace. Of what pernicious Consequence might it be, if this Action should hereafter pass for a Precedent, and put it in the Power of a malicious, or indiscreet Judge of the Church, to bring perpetual Dishonour on a Family, by approaching a Daughter of it with such Officers, and in such a Manner. This unbecoming Step taken by the Chancellor, deserves the severest Check from the Court.

Third Occasion of Complaint.

That the Judge began his Process by Interrogatories, which ought not to have been made 'till after the Information, as is proved by *Fevret*, in his *Treatise of Errors*, Book the 8th, Chap. the 3d, in these Words: *The Ecclesiastick Judges ought always to observe the*
Forms

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Forms which are practised in the secular Courts on a Criminal Process. If a Judge begins the Process against a Priest, or other Ecclesiastick, ab Interrogatione, without a previous Information, it is an Error, and so decreed by the Parliament of Roan.

Fourth Occasion of Complaint,

Is, That the Proctor, in his Supplication, comprehends Miss *Cadiere* in these Words, *Let the Criminal be brought to condign Punishment*; she is the Accuser, not the Accused; and if there be any Shadow of her appearing guilty, it can be only raised by his, the said Proctor's, Supposition, who ought to have limited his Prosecution to the Father *Girard*, and a contrary Behaviour in an inexcusable Encroachment on Royal Justice; to which, alone, Miss *Cadiere* owns herself subject.

Fifth Occasion of Complaint,

Is, That the Moment Miss *Cadiere* was obliged to lay her Case before the Lieutenant of *Toulon*; the Proctor informed Father *Girard* what Evidences were to appear against him, the Sum of their Testimony, and gave him all necessary Instructions for his Justification; whereas it is forbid in the Law of Ordinances, that any one accused should be acquainted with the Nature of his Accusation, or the Persons who are to appear against him,
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'till after the Commencement of the Proceſs, *Vide Articles 34, 35, and 79, of the Liberties of the Church.* The Sentiments of Monsieur de Marca, Book 4. Chap. 20. *Fevret* Book 1. Chap. 9. And *Ducasse*, Part the Second, Chap. the Second, *That as Ecclesiastick Judges are no less the Subjects of the King than others are; they ought also to no less pay the same Regard to the Laws he is pleased to make.* Yet here, instead of pursuing with Justice those enormous Crimes of which Father Girard is accused, the Proctor employs his whole Care to make him escape with Impunity: Can the Court see, without Indignation, that of Forty-four Witnesses there is not one who have not been prevailed with to stifle the Truth?

Can the Proctor pretend, that before he heard the Witnesses, he knew not what they would depose, when every one is sensible that no Minister of Ecclesiastical Justice examines any Witness without having a previous Preamble of the Facts contained in their Depositions, contrary to the *Civilians*, who defer the Knowledge of all those Things 'till the Tryal?

The last Occasion of Complaint,

Is of the great Oppression with which the Plaintiff has been treated; which, according to Monsieur *Marca* and *Fevret*, is the greatest of all Illegalities, and the Motive of all Appeals: This Oppression is visible throughout the whole Proceeding of the Ecclesiastical Judge

Judge and his Proctor, and by the Circumstances we have remarked, put it beyond all Doubt that they had no other View than to protect the Guilty, and crush the Innocent; so that we may justly say, *Oppression has the chief Hand in all the Process.*

All these Occasions of Complaint would not permit us to suffer the Affair to continue in the Ecclesiastical Court; and if the Proceedings of that Court are declared illegal, as all the Rules assure us, it must necessarily follow, that the Decrees of Messieurs the Commissioners of the Parliament, and their Proceedings against us, must be so likewise, since all they have done was founded on the other.

But it is a strange Equivocation in Father Girard to believe, or at least to say, *That this is involved with the Proceeding made against him, and the Decret D'assigné which he has obey'd, and that it is an Incompatibility on our Part to demand an Abrogation of the Process made by the Proctor, and the Change of his Decret D'Assigné, into a Prise de Corps*: For this Appeal on Illegality is not attached to the Proceedings made by the Lieutenant, at the Request of Miss Cadere, in which the Bishop's Court had no Part, and by which the said Father Girard was served only with a *Decret d'un simple Assigné*, instead of a *Prise de Corps*; but only to the Proceedings made at the Request of the Proctor, which consists in the Entrance of the Chancellor and his Officers into the House of Miss Cadere, compelling her to

to answer to their Interrogatories; for on this is founded all the ensuing Process, the Examination, and suborning of Witnesses for the Justification of Father Girard; so that the whole Intent of this Appeal is limited to the Abrogation of that Process, and the rejecting those Witnesses heard at the Request of the Proctor, without any Relation to the Process made by the Lieutenant at the Request of Miss Cadriere, in which the Proctor had no Part.

On the APPEAL Simple of Miss Cadriere, on the Proceedings against her by Messieurs the Commissioners of the Parliament.

THESE Proceedings, in regard of Miss Cadriere, are full of Errors, which it would be very difficult to excuse: We shall but give a brief or summary Account of them.

ERROR the First.

In regard to the personal Answers of Miss Cadriere, who was compelled to make them before the Time; to be truly sensible of this Error, we must call back the 23d of February last, when the Appellant being so unjustly bound over to a personal Appearance, Monsieur, the Attorney-General, the same Day, limited her Appearance before the Commissioners of the Parliament, to a Month, if she chose rather to defer it 'till that Time, than to do it sooner; and if she thought it better
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to give in her immediate Answers, she was to renounce in Form that Limitation, by a personal Appearance, and requesting Messieurs the Commissioners to hear her.

Notwithstanding this, without any Appearance or Supplication on her Part, Messieurs the Commissioners went on the 25th of the same Instant, which was two Days after the said Order of the Attorney-General, to the Convent of the *Ursulines*, where she was confined, and obliged her to answer. Her Answers are therefore void, because forced from her before the appointed Time, and in a Place wholly devoted to the Jesuits, where she had not the Liberty of resisting.

It is in vain for them to pretend, *That the Attorney-General was himself the Occasion of this; and that they having told him, they had sent a Serjeant to Miss Cadiere in the Convent where she was, to know if she would answer, he had brought Word she was ready, and willingly renounced her Limitation, the said Attorney-General had ordered them to go to the Convent and take her Answers.* But this Pretext will not serve their Turn, because it was not in the Power of the Attorney-General to compel her to answer till the Time he himself had appointed, and must have attended till the Expiration of it, or till she had petitioned for an Audience. And if she had in reality made that Declaration to the Serjeant which they alledge, it would still have been of no effect, unless done in the Presence of two Witnesses,

nesses, who had afterwards attested it. Yet, would they prove her pretended Renunciation of her Limitation, and her Petition to be heard, by the meer verbal Assurance of a Serjeant, which is a Thing without Example.

ERROR *the Second,*

Consisted in the Decree of Messieurs the Commissioners, for beginning this extraordinary Process against Father *Girard* and Miss *Cadiere*, the 1st of last *March*, leaving out the Names of the Father *Carmelite*, and the Brothers of this unfortunate Appellant, who were all Three served with a Writ of Appearance, and under the Limitation. This Division is, that *dividere Continentiam*, so much reprov'd by Law, and ought to make of no Effect the whole Proceeding, which has been carried on with so much Irregularity.

ERROR *the Third,*

Consists in the Confrontation of Miss *Cadiere* with Father *Girard*, before all the Witnesses had either been re-examined or confronted, since the 6th of *March*. She had several from *Toulon*, and from the Monastery of *St. Clare* at *Ollioules*, who expected to have made their Depositions. This is a direct Infringement of the Law, which positively ordains, *That the mutual Confrontation of the Plaintiff and Defendant shall not be till after the Witnesses have been re-examined and confronted.*

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The Reason of this is very plain; it is because the mutual Confrontation of the disagreeing Parties, is for no other Purpose than to clear up those Doubts which might arise from the various Depositions of the Witnesses, and that nothing might hereafter be called in Question; whereas, if the Re-examination and Confrontation of the Witnesses were afterwards, it might produce new Facts and new Accusations; as it happened in this Case, where the Nuns of *St. Clare* at *Ollioules*, added many new Facts and new Accusations, which the Partiality of the Judge had retrenched in their Depositions: Therefore the mutual Confrontation is never made till after the Re-examination and Confrontation of all the Witnesses; and we defy the adverse Party to produce one Example to the contrary. The Precipitation, and the Illegality of this mutual Confrontation, then will not permit us to doubt if the Court will not readily pronounce an Abrogation of it.

ERROR *the Fourth.*

It is founded on the extraordinary Process, not having been signified to the Prior of the *Carmelites*, and the Brothers *Cadiere's*, and Messieur the Commissioners Proceeding to the Re-examination of the Witnesses, who ought not to have been confronted without the Presence of these three, who were not summon'd, no more than Father *Girard* and Miss *Cadiere*; for since these Witnesses brought no Charge
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against these two last, and were not to be confronted before them, as indeed they were not, and that their Depositions related only to the Prior of the *Carmelites*, and the Brothers *Cadieres*, and ought not to be confronted but before them, by Virtue of what did Messieurs the Commissioners proceed to the Re-examination of these Witnesses? Was it by Virtue of the Ordinance by which they began the Process against Father *Girard* and Miss *Cadierè*? No, certainly, because these Witnesses did not concern them, entered not into their extraordinary Process, and were considered in regard to them as if they had never been heard: Was it by Virtue of the Arrest which ordained the extraordinary Process against the Prior of the *Carmelites*, and the two Brothers *Cadieres*? No, that could not be, since they had not yet been summoned, nor were, 'till after the Re-examination of all the Witnesses; and by the Indivisibility of this Proceeding the Case becomes common to Miss *Cadierè*.

ERROR the last,

Consists in, that the greatest Part of Miss *Cadierè's* Witnesses were not confronted with Father *Girard*: There were against him Sixty-eight, who all, but Four or Five, had accused him of enormous Crimes: Messieurs the Commissioners confronted no more than Thirty-eight with him, by which Means the Testimony of all the others became void and

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of no Effect toward a definitive Sentence, and the Plaintiff was unjustly deprived of the Half of her Proofs, because, according to the 8th Article of Criminal Ordinances, under the Title of *Re-examinations and Confrontations*, the Deposition of Witnesses not confronted, shall not pass for Proofs. *It is ordained, says this Article, that the Witnesses shall be re-examined and confronted, and the Depositions of those which are not confronted shall be no Proofs.*

All these Errors are equally essential, and we hope the Justice of the Court will have Regard to them, and re-establish the Rules of Justice which have been so openly violated.

On the Letters Royal of Restitution of Miss
CADIÈRE.

BY these *Letters Royal* Miss Cadiere, as she has Reason, demands a Restitution of her Confessions so contrary to Truth, and to her Depositions, and to those Answers she gave in the 25th and 26th of *February*; we mean those false Confessions contained in her Answers of the 27th of the same Month, and in her Re-examination and mutual Confrontation on the 6th of *March* following.

These *Letters Royal* are absolutely superfluous; first, because if the Answers of Miss Cadiere, and all the extraordinary Process, and by Consequence her Re-examination and Confrontation, where the Truth was so evidently betray'd, are disannull'd, these pre-
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tended Confessions are render'd of no Weight by the said Abrogation, without the Help of the *Letters Royal*.

Secondly, Because Miss *Cadere*, by that, did not depart from her Deposition, but only was made to say some Things contrary to her Deposition, and that she revoked this Variation by her judicial Declaration given with her Oath on the 10th of *March*, received by Messieurs the Commissioners, who granted her the Copy of it, which confirmed the Revocation of this Variation, as well as by her Protestation judicially made before Messieurs the Commissioners, and her mutual Confrontation with the Father *Carmelite* and her Brothers. This Variation is, therefore, absolutely void, and Things are put in the same Condition they were before; that is, on the Foot of her Deposition. Thus, strictly speaking, she had no Occasion for the *Royal Letters of Restitution*.

But if it must be supposed, contrary to all Rules, that these *Letters Royal* were necessary to fill up the Formality, the Confirmation of them could not meet with any kind of Difficulty, for the following Reflections.

The first is, That it cannot be doubted, if this Variation is not the Effect of the Violence, and Menaces with which they have harra's'd this poor young Creature, yet a Minor, destitute of Friends and Support, confin'd in a Convent, wholly devoted to the Jesuits, whose Superior is Sister to one of that

Order, and where most of the Nuns are actually Father *Girard's* Penitents, particularly, the Lay-Sister *Guiol*, who waited on her, and who would neglect no Means to procure him Impunity : Nothing is more certain, than that several Letters were sent from this Monastery to that of Saint *Clare*, at *Ollioules*, in order to suborn those Nuns, as is proved by the Letter of the Lady *de Cogolin*, a Nun of that Convent, whom we shall mention more at large when we come to speak of the Subornation of Witnesses : 'Tis easy to perceive that the first Movement of this Variation was made by the Artifice of the Jesuits, who employ'd all manner of Stratagems, tho' never so wicked, to extort it from her ; as is demonstrated by their refusing her a Confessor, by their sending Monsieur *Berge*, under the Pretence of Confessing her, to the Convent, accompanied by Father *Sabatier*, the Jesuit, and two other Witnesses, with a Paper, in which he would have obliged her to write a Renunciation of all she had deposed against Father *Girard*, by the ill Usage she received all the Time she was in the Convent of the *Ursulines* at *Toulon*, and in that of the *Ursulines* at *Ollioules*, where she was shut into a Chamber that stunk intolerably, and had no other Bed than a little Straw thrown on the Floor ; by her being so disgracefully hurried from Place to Place by the Sheriff's Officers ; by the Rudeness of the Officer who would needs lie in her Chamber the Night she lodged

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at *Roquevair*, coming from *Ollioules* to *Aix* ; by the anonymous Letter that was sent her two or three Days after she came to the second Monastery of the Visitation at *Aix*, in which she was persuaded to make a new Renunciation ; and by all the Disquiets and Vexations they brought upon her, ever since that fatal Moment that the Chancellor, contrary to all Law and Justice, compell'd her to publish her own Shame, and the Crimes of her former infamous Director.

The second is, that the Authors of this Variation have represented it in a Manner which can never be forgotten, by the Revocation which Miss *Cadiere* made on the 18th of *March* before Messieurs the Commissioners, by her Acts protestative, and by her Confrontation with the Prior of the *Carmelites*, and with her Brothers.

And the last, from comparing the last Answers of Miss *Cadiere* with her Re-examination and her mutual Confrontation, we will not say with her Deposition and first Answers of *February* the 25th, and 26th, but with the Proceedings it self, there needs no more to be convinced that this Variation was the direct Reverse of Truth ; because while compelled, and terrified with the Violence used to her, she said, *That nothing but what was Pure and Holy had ever passed between her and Father Girard ; and that he had endeavoured to conduct her by Ways which lead to the highest Perfection ; and that both the one and the other protested the*

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Purity of their Intentions: It is proved by all the Proceedings, by the Letters, and by Father Girard's own Confessions, that he had committed on her the most infamous Crimes: One cannot say therefore, but that this Variation is only adding new Guilt to the Accused.

On Miss Cadriere's APPEAL concerning her Decret d'ajournement personal and à Minima of the Decret d'assigné of Father Girard,

IT is certain that the *Decret d'ajournement personal* so served on Miss Cadriere, cannot subsist, because the Abrogation of the Proctors Proceedings, which served as a Pretence for it, must necessarily involve the other in it: And further, that independant on the Nullity of the Proctor's Proceedings, and considering Things in the same State they were in before this *Decret* was served, it will be still without Support. In effect, what Cause can be assigned for this Decree; what Fault is to be imputed to the Plaintiff, unless it be that of having accused a Criminal of two great Power and Interest.

In regard of the *Decret d'assigné* served on Father Girard, we can look on it no other, than a direct Infringement on Justice; and to shew that it is undeniably so, we will prove that he is Convicted of *Quietism*, of *Enchantment*, *Sorcery*, *Rape*, *Spiritual Incest* with his Penitents, *Abortion*, and *Subornation* of Witnesses;

Witnesses ; but as Quietism, Enchantment, and Sorcery were the Means he made use of, whereby to seduce his Penitents, it seems most just they should be first displayed.

How Father GIRARD is Convicted of
Q U I E T I S M.

Quietism is an Error, which, under Pretence of an immediate and intimate Union with God, places the highest Perfection of the Soul in a passive and indolent Contemplation ; considers the Exercise of the Christian Virtues, and Vocal Prayer, not only as useless, but also as Imperfections, and Obstacles to the Operation of the Divine Spirit ; takes away all Will in the Creatures, and its Co-operation ; allows all Instances of Debauchery as indifferent Actions, which ought not so much as to be deliberated on, or rather, should be consider'd as advantageous ; orders the frequent Use of Sacraments, and even daily Communion, without the least Preparation for it. This is the infernal Mother of a monstrous Brood, and the most fatal of all Heresies ; it strikes at the very Foundation of Christian Morality, prohibits the Practice of all the Gospel Virtues, and authorizes the utmost Propensity to all Vices.

The Origine of it is attributed to some *Eastern* Monks, but it has been revived in almost every Age of the Church. It made, however, the greatest Progress by the Means

of *Michael Molinos*, who wrote two Books in Favour of it, entitled, *The Spiritual Guide*, and, *The Daily Communicant*; by which, and by his Manuscripts, his Sermons, and his Direction, he caused it to be long respected, even round the Throne, and before the Eyes of the Vicar of *Christ*. Then it was, that under the specious Pretences of Devotion, and the most dazzling Piety, *Rome* saw the most execrable Crimes comitted by *Molinos* and his Followers, even in Places consecrated to Divine Worship. The prodigious Progress of this Contagion, which had already infected some of the highest Heads, obliged the Inquisition, with the ^{had} Instance of Pope *Innocent* the 11th, to put a Stop to so spreading an Evil, by punishing the Author of it. Therefore, by a Bull in 1687, this most abominable Heresy was anathematized, and *Molinos* condemn'd to perpetual Imprisonment, in which he died. 'Tis to be supposed, that the Protection which the Nature of his moral Doctrines had procured him, preserved his Body from the Flames it so well deserved.

This Error is too agreeable to a corrupt Heart, to be easily rooted out where it has once got Possession, and accordingly it was soon revived in *France* by several Books. The principal of which is *l' Oraison mentale*, compos'd by one *Earnabite*. *La regle des Associez a l' Enfance de Jesus*, by the *Sciur de Bermères*. *Le Moyen Court & le Cantique des Cantiques de Salomon enterprete selon le sens Mystique*, by the

the Lady *Guion*, where are revived all the Errors of *Molinos*. But all these Works of Darkneſs were immediately condemned by the Biſhops of *France*. The Author of the *Explication of the Maxims of the Saints*, having adopted ſome of the Principles of Quietiſm, *Lewis* the 14th, a Prince who made himſelf truly Great, no leſs by his Virtues, and his Zeal for Religion, than by his immortal Actions of Valour, requested the Condemnation of them from Pope *Innocent* the 12th, who pronounced it by his Bull of *March* the 12th, 1699. The King thanked his Holineſs for that Favour, in Terms which ſhewed how much he had the Cauſe of God at his Heart, and by a Proclamation regiſtered in the Parliament of *Paris*, immediately ordered his Sentence to be executed; and in 1700, the Bull was received by the whole Clergy of *France*. The Author of this Book, being afterwards convinced, or feigned to be ſo, wiped off by his Submiſſions, great Part of the Stain his Adherence to this Error had caſt on his Merit.

Will any one ſay, That Father *Girard* is not convicted of Quietiſm, and of having taught all the pernicious Principles of that Hereſy to his Penitents, whom he has ſo thoroughly, and ſo carefully, inſtructed in them, that the profoundeſt Divine among the Quietiſts could not have ſpoke more learnedly on it, than did ſome of thoſe Ladies in their Depoſitions, and in their private Arguments with their Friends? Monsieur

Monfieur Giraud, Curate of the Cathedral, the fecond Witnefs, depofes, That having asked *la Reboul*, one of the Penitents of Father Girard, *If ſhe communicated every Day?* ſhe answered, *That ſhe did.* How can you, reſumed he, *when you are every Day making Parties of Pleaſure, both in the Town and Country?* She told him, *She had ſometimes a little Scruple at mingling the Sacred with the Prophane, but ſeeing others more Holy did ſo, ſhe followed their Example.* You Pray frequently, however, ſaid the Curate: No, replied ſhe, *'Tis a long Time ſince I had the Power of uttering any Prayers.* Then don't you ſay the Office of the Blessed Virgin, the Roſary, and the Goſpel, nor aſſiſt at any of the Pariſh Inſtructions? again demanded he. She then told him, *ſhe did not.* What do you then? cried he amazed, or how can you approach the Altar? *I hold my ſelf always in the Preſence of God,* answered ſhe. That is bad Conduct, replied the ſaid Witnefs.

He adds farther, that ſaying to *la Lau-giere*, another Penitent of Father Girard's, *That it was very extraordinary to ſee Perſons taking the Pleaſures of the Country transported to divine Extacies.* She made Answer, *Is it forbidden to take Diverſion?* No, reply'd the Curate, *when we do not give into Exceſs; but you would make us believe you can be inſpired with heavenly Raptures while you are indulging yourſelf in Senſuality?* Why not? ſaid ſhe. Preſſing her ſtill further, reſumed he, Then

you would make no Scruple to go to the Comedy? When we are well with God, answered she, and have the Advice of a Director, there is nothing to apprehend. Touching what this Witness said to her concerning their strange Cries during their Entertainments: She made Answer, That she had read in the Life of the Mother Agnes, that she had done the same; that she jumped, and that even when she was in a Chamber she communicated her Cries through a Horn. Then this Deponent said, That is a Sentiment of Quietism. On which she asked, What is Quietism? He reply'd, The Quietists believe that when we are well with God, we may do any thing.

The same Giraud, in his Confrontation with the Abbé Cadere, and Father Cadere the Dominican, added upon Demand, That la Alemande, a Penitent of Father Girard's, owned to him, that when she was under the Direction of the said Father Girard, she not only omitted vocal Prayers, but was also incapable of it.

Monsieur Gandalbert, another Curate of the Cathedral, first Witness, in his Confrontation with the Abbé Cadere also deposes, That the same la Alemande had acknowledged to him her Incapacity of Prayer, ever since she had been under the Direction of Father Girard.

The Lady Mariane d'Aubert, Abbess of the Monastery of St. Clare, at Olhoules, the nineteenth Witness, deposes, That Miss Cadere

diere did not follow the Exercifes of the Community ; that ſhe was never ſeen to pray at Church, and that ſhe never impoſed any ſort of Mortification on herſelf. And when confronted with Miſs *Cadiere*, ſhe adds, That Father *Girard* told her, *Not to be ſo exact as to vocal Prayer, but to unite herſelf to God by the Spirit*, which is pure Quietiſm.

Ann Battarelle, the thirty-eighth Witneſs, depoſes, That when ſhe was under the Direction of Father *Girard*, ſhe had experienced a Ceſſation of Prayer, and a Repugnance to all the Duties of Religion : That he had confirmed her in this State, and told her, *That Prayer was only a Means to arrive at the Union, and when once one was arrived there, it was not further neceſſary*. She adds, That during the Abſence of Father *Girard*, finding herſelf in this Ceſſation of Prayer, and conſulting Miſs *Cadiere* upon it, who was a leading Woman with her ; ſhe ſaid to her, *That, that was the State of an Union with God, and a State of Perfection from which one could not fall but by Infidelity ; that the Demons had no longer Power over her Salvation, and that ſhe ſhould follow theſe interior Inſpirations ; and Father Girard's Devotees were ſo well inſtructed in all theſe Maxims of Quietiſm, that the moſt profound Theologian Quietiſt could not have argued more learnedly than what la Battarelle ſays on this Subject in her long Depoſition.*

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Theresa Lyonne, Widow of *Aleman*, well known in the Proceedings by the Name of *la Alemande*, the thirty-ninth Witness, deposes, That when she was under the Direction of Father *Girard*, she found herself in an Incapacity of Prayer, and communicated it to him : He told her, *That she should keep herself united to God ; and that the least Glance towards him, could, by his Grace, encrease our Fervency.* She adds, that *la Guiol*, the famous Confidant of Father *Girard*, had told her, *That all vocal Prayer was impossible to her, and forbid, and that she could not even bow to the Crucifix at the Head of her Bed according to her Custom.*

This Cessation, this Incapacity of Prayers in the Penitents of Father *Girard* : This Opinion, that a Regard to God alone sufficed, which is what the Quietists call *Prayer of Faith, or of Quietude, or passive Contemplation*, and that it is sufficient to believe ourselves united to God, in order to be permitted every thing without Sin, Are not these glaring and evident Marks of Quietism ?

In the second Place, Are not the Letters which Father *Girard* delivered at his first Interrogatories, full of the Spirit of Quietism ? though he corrected them during the Process, in order to purge them as much as he could from the Imputation of Quietism and Gallantry, in which they abounded.

In fine, these Words of his Letter of July the 22d, *Forget yourself and be entirely Passive.*
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These two Words imply the most sublime Disposition: Do they not contain the Essence and Panegyrick of Quietism? Does not his Penitents Conduct bear a strong Resemblance of it? 'Twill be instantly shewn that this Director, worthy Disciple of Molinos, has practised all the Maxims on his Penitents.

*How Father GIRARD is Convicted of
ENCHANTMENT and SORCERY.*

IF it is a Fault to believe too much in this Matter, it is yet greater to believe nothing at all: It is true, that many Things are often attributed to Sorcery, which are only the Effect of a warm, or irregular Imagination, or the Additions given by those who love to relate Wonders; but this does not imply, that there is no such thing as Sorcery.

The Holy Scripture, the Evangelists, the Acts of the Apostles, all Histories, both Ecclesiastical and Prophane, have, in all Ages, given many Proofs of the Existance of Sorcery; and it would be robbing the Son of God and his Apostles, of the Glory of their most celebrated Miracles to deny the Possibility of it. The Roman Law, under the Title of *Cod. de Malef*, &c. the Common Law, in Cause 26, and under the Title *de Sorlileg*, the Councils, all the Statutes recited by Monsieur Duperray, in his *Treatise of the Capacity of Ecclesiastics*, Book the 5th, Chap. the 7th; the *Edicts of our Kings*, collected by Pontanion,

non, Tome the 4th, Tit. 6, and by *Lamarre*, in his *Treatise de la Police*, Tome the 1st, Book the 3d, Tit. the 7th, and in the last of *July*, 1682. where the Punishment of Sorcery is determined. Will these Authorities permit us to treat it as a Chimera? Were it so, would the Church have appointed the Form of Exorcising? Ought we to pay no Regard to the dying Confessions of so many Criminals condemned for Magick and Sorcery, which they have sealed with their own Blood? What must we think of the several Sentences pronounced by the Parliaments of *France*, upon such as have been convicted of this Crime, and particularly upon such a Number of Priests, who practised it for the same Purpose as Father *Girard*, as one may see in *Carondas*, in his Answers, Book the 9th, Chap. 43, and Book the 12th, Chap. 64. in *Chenu* 2d Century, Quest. 98. in *Boguet*, in *Bodin*, in *Langre*, in *Papon*, in his *Arrêts*, Book the 22d, Tit. 3. in *Basset*, Book the 6th, Tit. 19th, Chap. 6th, in *Fevret*, in his *Treatise de l'Abus*, Book the 8th, Chap. 2d, N. 3. in *Lamarre* of *l'Endroit Cité*, in the *Ecclesiastick History*, and in that famous Act made by the Parliament of *Provence* in 1611, in the Cause of *Gaufridy*, so like unto ours: Must all these be treated as fallacious by this Jesuit, who now affects to act the Unbeliever out of Policy, and to deny the very Being of an Art in which he excels. Add to these the

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Testimony of the Fathers, and Doctors of the Church, and above all, of St. *Augustine*, in his *Treatise of the City of God*, Book the 10th, Chap. 11th, of St. *Thomas*, and of *Dumoulin* on the *Customs of Paris*, f. 43. in *Verb. qui denic le fief*. N. 138. Must these also be treated as Visionaries? Let us then oppose him with Authority of greater Weight, and convince a Jesuit out of the Mouths and Writings of Jesuits themselves. *Tyræus*, in his *Treatise de Demoniacis*; *Delrio*, in his *Treatise Disquisitionum Magicarum*; and *Theophilus Rainaud*, in his *Treatise de Stigmatismo Sacro & Propbano*, three Doctors of the Society, prove, by unanswerable Arguments, the Existence of Magick, Enchantment and Sorcery. They also agree, that these Arts are acquired by an exprefs or tacit Compact with the Devil, and that the most sacred Things in Religion, even the Host itself, are often made use of in Enchantments: For which Reason, the Fourth Council of *Latran*, in the 20th Canon, ordered the Box where the Host is kept, and the sacred Oil for Baptism, should be carefully guarded under Lock and Key, lest it should be abused by Sorcerers and Wizzards; and *Delrio*, Book 2. Quest. 1. says, *It is a Thing so little to be doubted, that to go about to prove it, would be as superfluous as to light a Candle at high Noon. Hoc & Sacræ Scripturæ testimoniis, & omnium ætatum memoriâ, atque experimentis tam est Compertum, ut Velle probare nihil sit aliud*

aliud quam lychnis accensis Meridianæ luci opitulari. There remains no more then, but to determine whether the Facts proved in the Proceedings, are the Effects of Sorcery and Enchantment, or of Possession.

Several Physicians affirm, *That their Art teaches the Knowledge of Simples and Drugs, which have Power to excite the Passion of Love*; but it is still more certain, that this is frequently the Effect of Sorcery; and therefore the Emperor Constantine, in the Fourth Law of the Cod. *de Malef*, &c. ordains a severe Punishment on those, who, by that Means, violated the Chastity of any Woman, or ensnared her into a criminal Passion: *Eorum est scientia punienda, & severissimis meritò legibus vindicanda, qui Magicis accincti artibus pudicos animos ad libidinem deflexisse deteguntur.* St. Augustine in *l'Endroit Cité*, Jacques Godefroy, on Law the 3d, under the same Tit. of Cod. *Theodosian* and *Delrio*, L. 3. q. 3. *de Amatorio Maleficio*, says the same Thing. The Examples recounted by St. Jerome, in the Life of St. Hillarion, and by St. Gregory of Nazianza, are well known on this Subject; and all Histories, both Sacred and Prophane, are full of Examples of Priests, who have made use of Sorcery to delude their Penitents. We find in *Basset*, *That the Curate of Persone, falling in Love with the Lady of that Place, procured the Enjoyment of her by a Sugar Plumb he gave her to eat, which she had no sooner swallowed, than she became transported with*

with the utmost Fondness of him, and immediately gave herself up to his Embraces ; for which Crime the Parliament of Grenoble sentenced him to be burnt alive. Is it not also proved by the Proceedings against Gaufridy, who was burnt by Order of the Parliament of Provence, in 1611, for having enchanted his Penitent Magdalen de la Palud, by breathing upon her, and so got Possession of her Person.

We need not, therefore, be surpriz'd that Father Girard, that fatal Day he breathed upon Miss Cadriere, in the Jesuits Parlour, should have inspired her with so great a Passion for him, that she at once confess'd herself vanquished, and yielded to his Desires; and that on his reiterating that Breathing upon her, she felt her Passion for him encrease.

And indeed, it is scarce credible, that a young Maid of Eighteen, as Miss Cadriere was at that Time, should, without the Aid of Witchcraft, be so much charm'd with an old Priest of Fifty; who, it must be acknowledged, has nothing in his Person to infatuate a young Beauty, that she should be possess'd of so violent a Passion for him, as should leave her no Power to deny him any thing; and even to run away after him from *la Bastide* to *Toulon*, by Night, as she would have done, if not prevented.

As to the frequent Visions Miss Cadriere had, it is proved by the Proceedings, that several more of Father Girard's Penitents had the same; particularly *la Guiol*, *la Laugier*,
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la Gravier, L'Alemande, la Baterelle, and la Reboul. It lies upon us now to examine to what Cause such Visions ought justly to be attributed.

It must be confess'd, that an Imagination, too much heated with Devotion, or, to speak more properly, a Mind possessed with Enthusiasm, and the reading certain Books, may produce them ; nay, that they are a necessary Effect of Quietism, as may be found in the Lives of several of that Sect ; such as *Maria of Agreda*, and *Margaretta Maria*, or *Maria Quoque*, who had frequent Extasies and Visions of the same Nature with those of Miss *Cadiere* : Among others, that of *Maria Quoque* has a perfect Resemblance ; she saw her Heart cemented, in a Vision, with that of Father *Lacolombiere*, the Jesuit, her Director ; and in the Works of *Dame la Guyon*, that famous Quietist, there are Visions yet more extraordinary than any contained in the *Lent* of Miss *Cadiere*.

We own also, that there are some Souls so pure, and for that Reason so highly favoured by the Almighty, that he gives them frequent Tastes, while on Earth, of that Glory they shall enjoy the Fulness of hereafter : Why may we not then ascribe the Visions of Miss *Cadiere* to such a Cause, as Father *Girard* himself did, during the Time of her Possession ? But the Detection of his secret Intrigues with her, forbid such a Construction.

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The Cause, therefore, of these Visions must be Sorcery, because, according to *Tyræus*, Book 1. Chap. 6. and *Delirio*, Book 2. q. 5, 6, 7. and 8; and after them *Dumoulin* in the *Customs of Paris*, f. 43. gl. 1. n. 138. By this Art the Devil causes Visions and Illusions, which have great Power over the Senses, *Mediante quâdam pestiferâ societate hominum & dæmonum, velut pacto infidelis, & dolosæ amicitiae constitutæ cum dæmonibus, quorum Opera & portentosis, exercendisque illusionibus Constat*, says *Dumoulin*. If there was not any Proofs of Sorcery in the Proceedings, we might attribute the Visions of Miss *Cadiere* to an Angel of Light; but as the Effects are of a different Nature, we must impute them to an Infernal Spirit.

We must, in an Affair of this Kind, admit as a general Principle, that all supernatural Facts, that is to say, those which exceed the Power of Nature, ought to be attributed either to God, or to the Devil, according to the Quality of them; and that supposed, let us run thro' the many extraordinary Effects we have proved by the Proceeding, and we shall then easily perceive the true Cause. The first is the different Accidents of Possession which befel Miss *Cadiere*. Monsieur *Gandalbert*, Curate of the Cathedral, deposed, That on the 17th or 18th of *November* last, about Ten at Night, he was sent for by the Mother of Miss *Cadiere*; that taking with him Monsieur *Giraud*, another

ther Curate of the same Church, they found that young Lady on the Floor, without Speech or Motion; that *Caudeirou*, the Surgeon, endeavoured to force open her Mouth, to oblige her to swallow something, but could not do it with all his Strength; that some time after recovering, *Monfieur Girard* drew near, and demanding in what Condition she now found herself, she answered, *I am bruised all over*. He then asked her, *If these sort of Accidents had often happened to her, and how long she had been subject to them?* *A Year and a Half*, said she, *at which Time I received the Breath of a Person; but I shall say no more, nor ought a publick Confession to be expected from me*. On which, and perceiving she would reveal no more, the two Curates took their Leave, but were soon after recalled, on Account of her being relapsed. At their Return, she was in Bed, and in most terrible Agonies. *Monfieur Giraud* began an edifying Discourse to her, but she interrupted him, crying out, *That his Presence, with that of Monfieur Gandalbert, made her suffer more than ordinary*, and fell, that Instant, into Convulsions, which soon took away her Speech, and the Use of all her Senses. Then *Monfieur Giraud* put on the Stole, said some Prayers, and the Litany of Saints, all the Company in the Room being on their Knees. Miss *Cadiere* remained entirely immoveable, and without any Mark of Knowledge, 'till *Monfieur Giraud* came to these Words of the Litany,

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Litany, *Sancta Trinitas Unus Deus*, when the said *Cadiere* appeared in Emotions, the most shocking and violent, and tore herself in such a Manner, that three or four People were few enough to restrain her. Monsieur *Giraud* repeating three Times the same Words, the same Agonies each Time returned upon her; as also when he said, *Sancta Catherina, Sancte Johannes Baptista*; and whenever he uttered any Words which expressed the Myſteries of *Jeſus Chriſt*. After the Litanies were over, Monsieur *Giraud* asked her, *If ſhe did not believe the Myſtery of the Holy Trinity?* No, ſaid ſhe, with a troubled Voice, *I believe it not at all*; and when, before they had ſaid *Sancta Trinitas Unus Deus*, ſhe cried out in *Latin*, *Non Credo Nego*. However, the Curate ſtaying with her a conſiderable Time, and forbearing any further Speech, 'till they ſaw her Diſorder was entirely diſſipated, Monsieur *Giraud* made the ſame Interrogatory, *If ſhe did not believe in the Holy Trinity, join'd with ſome Reproaches for the Answer ſhe had made*; on which ſhe aſſured him, *That ſhe had not the leaſt Remembrance of any ſuch Diſcourſe, and that ſhe believed in her Soul all the Myſteries of that divine Union*: After this, the two Curates retired to another Apartment in the ſame Houſe, to avoid being again expoſed to the Inconvenience of the Night; and in Caſe a third Accident, of the like Nature with the former, ſhould again require their Preſence, which, indeed, ſoon happen'd, and they

they were called into her Chamber to behold her in Distortions more frightful than before. On their refusing to exorcise her, the Abbeé Cadere took the Stole, and began the Prayers appointed for that Ceremony ; but when he came to those Words, *præcipio tibi ut dicas mihi Nomen Tuum*, Miss Cadere cried out, with a Tone elevated above its ordinary Pitch, *Girard Jean Baptiste*, and continued repeating the Name several Times ; on which her Brother bidding her submit, she answer'd, *I will not submit* : He then added, *Non mihi sed Ministro Christi* : she said, in a very low Voice, *Constraint*. When Monsieur Giraud began to pray, as he had done before, she took no other Notice, than to make Signs with her left Hand, as a Person who refuses something.

Monsieur Gandalbert finished his Deposition, by saying, That during those Accidents, he had taken Notice, that the Body of this young Woman was extremely stiff and inflexible, her Neck considerably swell'd, and the Skin like that of a Drum ; and that, when she came to herself, she said, *She had not the least Idea of what had befallen her*.

Monsieur Giraud, another Curate of the Cathedral, second Witness, deposes, That after Ten at Night, on the 17th, or 18th of November, Mademoiselle Calas and Rainaud came, with a Man, and knock'd very hard at his Door, saying, *They came from Miss Cadere, and that they were afraid the Devil would*

would strangle her : That being followed by Monsieur Gandalbert, another Curate, they found her extended on the Floor, in the Middle of her Chamber, and surrounded by a great Number of People : That there was a Physician and a Surgeon present, who used their utmost Endeavours to make her swallow some Liquor, but they could, by no Means, open her Mouth, tho' they pull'd her very hard by the Nose ; that being a little recovered, they, these two Curates, approached her, and this Deponent said, *What is the Matter, Miss Cadere ? Of what do you complain ?* To which she answered, *I am bruised all over.* This Curate then asked, *If this had happened to her at other Times ?* To which she replied, *Yes.* And he farther demanding, *whence it proceeded ?* she told him, *From being breathed upon eighteen Months before.* He then ask'd, *Who it was had breathed upon her ?* to which she answer'd, *That she would not confess publicly, but that he should know in proper Time and Place.* After this, the two Curates withdrew, but they had not been above half an Hour in their Chamber, before they heard one call out, *Messieurs, the Vicars, come quickly, Miss Cadere is more furiously attacked than ever.* On which they both returned to her House, and found her in Bed, but in most terrible Agitations, and her Brother, the Priest, praying by her ; they having bid him exorcise his Sister : He told them, *He could not without proper Ceremonies.* Then this De-

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ponent began to pray, and *Cadieré* seemed to be more tormented than before. Monsieur *Gandalbert* said, *He thought they ought to repeat the Litany of the Saints*, which he, this Deponent did; and when he came to these Words, *Sancta Trinitas Unus Deus*, Miss *Cadieré* cry'd out, *Non Credo, Nego*. On which Monsieur *Giraud* repeated the same Words two or three Times, and she every Time made the same Answers. When he said, *Sancta Johannes Baptista*, and also when he pronounced the Mystery of *Jesus Christ*, her Agonies redoubled. After the Litanies were over, this Deponent asked her, *If she did not believe in the Mystery of the Holy Trinity?* To which she reply'd, *No*. He then laid the Stole over her Body, which she rejected two or three Times, with Words the most injurious and prophane, saying, *Levo Mi aqueou Patarasson*. When she came to herself again, *What, Madam*, said he to her, *do you not believe in the Mystery of the Holy Trinity?* *Yes*, reply'd she, *and that she knew not what she had said before*. After this the two Curates retired into another Chamber, but they were soon recalled, on Account of Miss *Cadieré* being seized with another Fit, and of a more terrible Nature than her former ones: Her Torments seem'd excessive, her Limbs were hard, her Skin extended, and she lay with her Face against the Pillow: Her Brother, the Priest, continued praying by her, and repeating some Part of the Exorcisms; and

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when he said *Cede*, she answer'd, *Cede rai pas*, and this she repeated several Times. When her Brother said, *Præcipio tibi ut dicas mihi nomen Tuum*, she reply'd several Times, *John Baptist Girard*. This Witness also adds, That before Monsieur *Cadiere* made this kind of Exorcism, he had himself prayed in a low Voice, but she made Signs with her Left Hand, *That she rejected, and would bear no Part in what he was about.*

This is not only proved by the Deposition of the two Curates, whose Testimony is unquestionable, but, a great Number of other Witnesses, particularly by *Lewis Rimovil*, Merchant, the fifth Witness, by *Clement Garnier* the seventh, and *Francis* his Brother, by *Clare Esienne* the eleventh, by *Clare Berarde* the seventeenth, by *Francis Calas* the twentieth, by *Lewis Calas* the thirtieth, by *Catherine Artigne* the thirty-sixth, by *Mademoiselle Clair* the hundred and first, by the Fathers *Jacques* and *John Previssou*, the hundred and fourth and hundred and fifth, by *Maria Hermite* the hundred and sixth, and *Marianne Calas*, who depose Facts and Circumstances yet more extraordinary ; and above all, *Maria Hermite*, who says, among other Things, *That she had seen, one Time, Miss Cadiere lying on the very Extremity of the Bed, with her Knees drawn up to her Chin, and all her Limbs swelled, hard, and stiff; and that it was impossible for any body to move her out of that Posture, in which she continued*

three

Mary Catherine Cadieré. III

three Days, all that Time taking no other Sustainance than a little Broth, Panada, or Eggs, which also she immediately threw up again, nothing but Water remaining in her Stomach: And when they would have laid her in the Middle of the Bed, she told them, That she should be able to rise in three Hours, and then they should make the Bed, which proved as she had said; but she was no sooner laid into it again, but she fell into the same Condition as before.

Miss Cadieré was not the only one of Father Girard's Penitents who had these Fits of Possession; for it is proved in the Proceeding, that it was the Portion of several other of the Favourites of this Director. The following Witnesses make it demonstrable, that he had practised the same Arts on *la Laugiere*.

Clara Roque, the forty-second Witness, deposed, That one Night, pretty late, being called with many others to the Chamber of *la Laugiere*, they found her in great Convulsions, lifting her Hands and Legs into the Air; and being astonished to see her in such a Posture, asked one of her younger Sisters, *What was her Distemper?* and was answered, *That it was the Sickness of God:* None present were able to comprehend the Meaning of those Words, but it was afterwards discovered, that Father Girard, to render this State of Possession acceptable to his Penitents, and to prevent them from declaring the Truth,

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made them believe this Evil was of a divine Nature.

Theresa Bonifay, the forty-third Witness, deposed, That she saw *la Laugiere* in most terrible Convulsions, all her Features distorted, and sending forth hidious Cries ; and that on asking, *What Distemper she was afflicted with?* was answered, *The Distemper of God.*

Anne Belonne, the Wife of *Maurin* the Baker, the forty-sixth Witness, deposes, That having waited on *la Laugiere* in her Sickness, she frequently beheld her in the bitterest Agonies ; and that then she would cry out, *Good Father, good Father Rector, I am damn'd:* When the Father Rector came, he was accustomed to shut himself up with her in her Chamber. This Deponent adds, That she would tear the Scapulary, and spit at the Cross, when they were brought to her by *Maria Laugiere.*

Catherine Laugiere, the fifty-third Witness, a near Relation and Friend of the Possessed, deposed, That she has seen her in Extacies and Convulsions, which seemed not to proceed from any natural Cause ; and that when-ever she was in this Condition, she cried out for Father *Girard* to be sent for ; saying, *Bring that Devil the Father Rector to me, that he may ease me of this Misery, since he put me into it.* Then this Deponent brought her the Scapulary, some Holy Water, and a Crucifix, all which the Possessed rejected with her Hard,
and

and spit at the Crucifix, still crying out for the Father Rector.

The same Witness also deposes, That on her asking, *What kind of Disease this could be called?* they told her, *It was the same Miss Cadere was troubled with, and that, one Day, when she, la Laugiere, beheld that young Lady so tormented, she put up a Prayer for her Deliverance, on which the Demons quitted Cadere, and took Possession of her, insomuch that they had more Difficulty to hold her, than they had before in holding the other.*

Elizabeth Gaite, Widow of Lewis Delor, the one hundred and nineteenth Witness, deposes, That one Day last *Lent*, going to visit *la Laugiere*, she found her extremely well in Health, as she thought, but in a Moment after, fell into most violent Transports, tearing her Headcloths and Shift-neck, foaming at the Mouth, and crying out, *Strangle me, Strangle me:* But the Father Rector being come, she immediately had Ease, and appeared tranquil as before.

Mademoiselle *Theresa Villeneuve*, the hundred and second Witness, deposed, That passing an Afternoon with *la Laugiere* last *Lent*, at the Time when she had her Extacies and Fits, out of mere Charity and Compassion, she had not been there long, before she saw her fall into such Emotions as filled her with the utmost Horror, and that Miss *Cadere*, Mademoiselle *Aleman*, and herself, had much ado to keep her in her Bed, she resist-

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ing all their Efforts, and crying out, *Get you gone and fetch that Devil the Father Reſtor, who has put me into this Condition, and muſt take me out of it.* On this Father Girard was ſent for, who returned for Answer, *That he would not come,* and bad the Meſſenger tell *la Laugiere*, *That ſhe ought to be quiet, and conſider what ſhe had ſaid of him.*

This Deponent further adds, That being another Time in the Chamber of *la Laugiere*, when ſhe was in the ſame Diſorder with Miſs *Cadiere*, and *Mademoiſelle Alemande*, ſhe told them, *She would throw herſelf out of the Window;* and ſpeaking to ſome inviſible Being, which, doubtleſs, ſhe ſaw with the Eyes of her Imagination, and could be no other than the Devil; *Well,* ſaid ſhe, *thou ſee'ſt me, I give myſelf to thee; art thou content?* Then *Mademoiſelle Alemande* ſaid to her, *'Tis not to the Devil, but to God, you ought to give yourſelf:* On which *la Laugiere* wept bitterly, and reply'd, *Alas! what an Affair is this! it muſt be to the Devil I am given.* She further adds, That another Time, being with *la Laugiere*, when ſhe was in her Fits of Poſſeſſion, ſhe preſented the Crucifix to her that ſhe might kiſs it, inſtead of which ſhe ſpurned at it and ſpit on it. This Deponent concludes her Evidence with ſaying, *That whenever Father Girard was prevailed upon to come, every-body went out of the Chamber; and that after having paſſ'd a Quarter of an Hour alone*
with

with her, she returned to her natural State of Mind and Body.

Theresa Lionne, the thirty-ninth Witness, deposed, That she had frequently seen *la Laugiere* in these Extacies, in which three or four Persons could scarcely hold her; and that she would cry out, 'Tis easy to abuse a Maid of Twenty-two; I have the Devil, — I have the Devil in my Body.

Magdalen Alemande, the hundred and second Witness, adds in her Re-examination, That she had seen *la Laugiere* in such Convulsions, as she thought would immediately take away her Life; and whenever the Crucifix was presented to her at those Times, she would reject and spit at it, crying out, Go, fetch me that Devil of a Father, who has put me into this Condition.

The Mother of *l'Alemande*, the thirty-eighth Witness, deposes, That she had been tormented with the same Fits of Possession as *Cadiere*, and was not delivered from them but by the Exorcisms of the Prior of the Carmelites, who performed that Ceremony by Order of the Bishop. She adds, That *la Guiol* told her, *She had been in the same Condition.* And *Ann Cadiere*, the eighteenth Witness, said, That one Day when *l'Alemande* came to receive the holy Eucharist, she cried out, being then in one of her Extacies, I come to communicate without seeing the Priest who is to give me the Communion; and this she repeated several times.

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Ann Battarelle, the the thirty-eighth Witness, says, *That she had the same Fits as la Cadiere*, and reports several strange Circumstances; among others, *That four or five Times after the Communion she had felt Father Girard on her left Side, as incorporated in herself, and that having told him of it, he made no Answer.* She adds, *That la Guiol had owned to her, that she had been in a State of Possession, and that she had seen the Devil under several Figures.* *L' Alemande* and the Lady Boyer, One hundred and eighth Witness, deposes also this last Fact.

Is it not certain that these are incontestable Marks of Possession. *First*, the Answers *Miss Cadiere* made in *Latin* to the Priests, who exorcised her, which was a Language wholly foreign to her. According to the Roman Rituel, and *Tyræus* Chap. the 17th, N. 7. and Chap. 24. There cannot be a greater Proof; and what serves to render it still more evident, is, that her Answers were pertinent to the Questions asked her, and made by her in those Moments when she was troubled and confused.

Secondly, Her rejecting the Prayers which were said in a low Voice; and which she understood not; and her express Denial of all the Mysteries of Faith in those Moments, with the Confession she made on recovering from her Fits, are still further Proofs that she was possess'd, according to *Tyræus*, chap. 26.

Thirdly,

Thirdly, The Violence of her Convulsions increasing when any Part of divine Service was uttered, is also a Demonstration that she was possessed of a Dæmon, according to the same Author.

Fourthly, Her Limbs becoming hard, like Wood, and the supernatural Strength she was Mistress of in those Extasies, the above-mention'd Author tells us, in Chap. 25. are certain Proofs of her being possessed.

Fifthly, It is also an undeniable Argument of being possessed, when a Person, who makes not a Profession of Impiety, shall spit at, and despise the Holy Cross, as was done by *la Laugiere*,

Sixthly, Besides, it was prov'd by the Oaths of three of the Convent of St. Clare, at Ollioules, which were, the Lady *Lescot*, Mistress of the Novices, the Lady *de Rimbaud*, and the Lady *Guerin*, that Miss *Cadiere* had been frequently beaten, and mis-used by *Dæmons*, and that the Marks of it appeared afterwards on her Body.

All these Proofs united together, leave us no Room to doubt of the Truth of these four Penitents of Father *Girard's* being possessed.

But is he not convicted by himself in his own Answers in Person, that Miss *Cadiere* was really possessed by his Answer to the forty-first Interrogatory, does he not fix the Epoche of her Possession to the latter End of *November*, or the Beginning of *December*. 1729. And by his Answer to the forty-fourth Interrogatory,

does he not explain the Effects: The Words of the Interrogatory are these; *We demand what were the Effects of this Possession.* To which his Answer is in these Terms; That, *in the Beginning she was seized with interior Agonies, and afterwards with exterior Pains, little different from those the Saints endure in their Martyrdom.* And by his Answer to the forty fifth Interrogatory, does he not fix the End of this Possession to the 20th of February. These are his Words; *This Condition ceased about the 20th of February.*

'Tis true, that by his Answer to the forty-second Interrogatory, he denies that he compelled Miss Cadriere to accept of this State of Possession, and by a fine Piece of Sophistry evades the Intention: He says, *When he advised her to accept it, he meant not that she should have Communication with a Daemon, but that she should acquire it by divine Permission, and for the greater Glory of God; and that it appeared absurd to him, that the Devil should be employed for the Salvation of a Soul.*

But this Retrenchment, subtil as it is, contains a tacit Confession, that he had persuaded her to accept this State of possession, and nothing can be more frivolous than the Excuse he makes for it, because the pretended Vision of a Soul in a State of mortal Sin, and the Voice which proposed a Redemption for it, by Miss Cadriere's consenting to be possessed, was no other than a Delusion of the Devil, employed by her Director, to give Occasion
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to him to persuade her to accept this Possession, and to execute the wicked Designs he had upon her : For God permits not his Inspirations in the same Manner as he permits the Ill ones, according to the Sentiments of the Theologians, and Miss Cadiere's was far from a divine Inspiration ; but the Sorcery of her Director, in the same Manner that *Gaufriday* practiced in regard of *Magdalen de la Palud*.

In fine, how dare the Accused deny being the Author of these Possessions ? For first, if he is convicted of Sorcery, to whom can we attribute them but to him ?

Secondly, The Answers of Miss Cadiere to her Exorcisms are a decisive Proof : How comes it else, that her Convulsions and Pains encreased when they came to those Words in the Litany, *Sancta Johannes Baptista*, which is the Name of this Confessor ; and *Sancta Catherina*, which is her own ? How comes it that, when the Priest who exorcised her, said to her in *Latin*, *dic Mibi Nomen Tuum*, she answered, *John Baptist Girard*, and repeated it as often as she was asked the Question ? How comes it that, when the Priest commanded the Devil to come out of her, and said in *Latin*, *Who hinders thee from coming out ?* She replied, *Uncleanness* : Is not this Demonstration that the Bond of this horrid Union between the Director and the Penitent was *Sorcery*, the Intent of it *Uncleanness*, and the Contriver *Father Girard* ? How comes it that *la Laugiere*, in her Transports,
and

and furious Fits of Possession, cry'd out, *Go fetch that Devil, the Father Rector, that he may deliver me out of this Condition, since he has put me into it.* How comes it that we hear of none but this Father's Penitent's who labour under these Miseries? And lastly, How comes it that Miss *Cadiere*, in her Letter of July 24. which the Confessor himself produced, reproached him as the Author of the Condition she was in, particularly of her being possessed, and that he, in his Letters, never disowned it?

Here are four glaring Proofs of Sorcery. The first is, *That Incapacity of Prayer into which Father Girard had put Miss Cadiere, and several others of his Penitents*, as we have proved; and this Incapacity of praying is undeniably the Effect of Possession, or of Sorcery, according to *Tyræus*.

The second is, *The Crown and Stigma's of Miss Cadiere and some other of Father Girard's Penitents.* These Stigma's are proved by a Multitude of Witnesses, and by the Accused's own Confession. Monsieur Giraud, second Witness deposes, That having been in the Chamber of *la Cadiere* the 8th of May, which was one of the Days of her Transfiguration, he found *la Guiol*, and *la Reboul* with her. *La Guiol* uncovered one of *Cadiere's* Feet, to shew the Stigma on it, which he looked upon; that *la Guiol* told him, *There was another Stigma in the other Foot, and one on her left Side, and a Crown on her Head, with the bloody Marks of the Pricking of the Thorns; and that*

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she pressed him to see all these Tokens, but he refused it, not being so curious as the Jesuit.

The Lady *de Lescot*, the twentieth Witness, sayeth, both in her Deposition, and Re-examination, that she had seen the Wounds *Cadriere* had on her Feet and Side, and that she believed, as did all the other Nuns, that they were Stigma's.

The Lady *de Rimbaud*, the twenty-second Witness, says in her Re-examination, That she had seen the Stigma's of *Cadriere* open and bleeding.

Maria Hermite, the hundred and fifth Witness, deposes, That being a Pensioner in the Convent of *St. Clare*, at *Ollioules*, she heard the Nuns say, That Miss *Cadriere* had those Stigma's.

The Lady *Maria Ann Boyer*, a Nun, deposes, That she saw the Stigma's of *la Cadriere*, and heard say, That Father *Girard* had kissed them, after having plucked off his Cap. Thus did he guild his Wantonness with the Shew of Sanctity.

It is also further proved by the Proceedings, That several other Penitents of Father *Girard*, particularly *la Guiol*, *la Laugiere*, *l' Alemande*, *la Battarelle*, and *la Reboul*, had the same sort of Stigma's, which gave Occasion to *l' Alemande* to say to him, One may believe the Gifts of Heaven are treasured up with you, since Stigma's and Extacies are so common to your Penitents.

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The Accused himself, in his Answers, confesses the Truth of these Stigma's, and that he had seen them. By his Answer to the seventy-third Interrogatory, he owns, that he saw those Stigma's four or five Times. His Words are, *That she shewed them to him four or five Times.* (We must not impute any thing to his own Curiosity.) In the same Answer, he gives a Discription of the Stigma's on her Feet, and says, *They were large Wounds about the Bigness of a Half Crown, and that these Wounds very much resembled Stigma's.* He says, *That Miss Cadiere put Plaisters on them;* but in his Answer to the seventy-fourth Interrogatory, he confesses to have been surprized at it, and to have reproached her Want of Faith and Courage; his Words are, *Severely reprehended her little Courage, and her little Faith.*

In his Answer to the 75th Interrogatory, he says, *That la Cadiere having begged of God that the Wounds on her Hands might not appear, her Prayer was granted, only our Lord made a little Impression on the Outside of both her Hands, in Pledge of those real Stigma's which he promis'd to give her on her Hands before her Death.*

In the seventy-sixth Interrogatory, he was asked, if he had seen the Stigma on her Side, and whereabouts it was? Interrogatory. *If he had seen the Wound on her Side, and how it was situated?* To which he answered, *That he had seen it; that it was pretty deep, and near the Bigness of a Crown-piece; that it seem-*
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ed to be on the false Ribs, about four Fingers below her left Breast, and inclining toward the Flank.

As to the Crown, it is proved by the Witnesses who speak of her Transfigurations ; and farther, by the Confession and Discription that Father Girard made of it in his Answers.

Hundred and thirtieth Interrogatory. *If he had seen the Mark of the Crown of Thorns ?*

Answer. *That he had seen it ; that it was a little Circle of about two Fingers broad, and tintured with Blood.*

Hundred and thirty-first Interrogatory. *If he had seen the Blood running ?*

Answer. *No ; but one Day at Church, in supporting her Head with her Hand, he discovered some Blood on her Brow, and she complained of great Pain in it.*

It now lies upon us to examine to what Cause one may attribute these Stigma's, if they were the Effect of a violent Imagination, or of Grace, or of Sorcery.

We acknowledge the Power of Imagination over weak Minds, and tender Bodies, as are those of Children at the Breast of their Mothers, the Effects of it are often surprizing, but 'tis difficult to believe, that in a Maid of nineteen or twenty Years old, Imagination alone could form and open Stigma's such as these.

Neither are we ignorant that God may imprint such Marks or Stigma's on Saints, to distinguish

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distinguish them by these Tokens of Predilection : Many holy Persons have been honoured with them, and it was to this Cause Father *Girard* would have had them imputed, when he would have passed his Penitent for a Saint, but the discovered Mystery of Iniquity he acted on her, will not suffer us to give Faith to it.

We can, therefore, attribute these Stigma's only to Sorcery, in effect, the Prince of Darknes, according to the Theologians, *est Mimicus & simius Dei*, and as God imprints on the Souls of Christians his Characters of Grace, the Devil marks his Slaves on the Body with these Sort of Stigma's. Hence it comes that, *Zacharias, quæst. Medico. Legal. Book 7. Tit. 4. de Stigmatibus magorum, quæst. 1, 2, 3, and 4. Delirio* in his excellent Treatise *disquisitionum Magicarum*, Book 2. quæst 4. and *Theophilus Rainaud* in his Treatise *de Stigmatismo sacro & prophano. Sect. 3. Chap. 1.* and some of the following ones, decide that there are Stigma's which the Devil imprints, and which are the Effect of Sorcery or Magick, *dubitari non potest quin sint Stigmata Magorum & sagarum à Satana impressa.* In fine, these Marks were found in *Magdalen de la Palud*, and *Gaufridy*, as is proved by the Reports of the Physicians and Surgeons before the two Commissioners of the Parliament appointed to examine into that Cause.

For this Reason the Stigma's of Miss *Cadiere* grew up, and closed, after the Exorcisms

cisms of the Bishop of *Toulon*, and is proved by many Witnesses, particularly by *Magdalen Alemande*, the hundred and third Witness.

The third, are *the Transfigurations*. Monsieur *Giraud*, second Witness, deposes, That the 8th of *May*, 1730, the *Sieur Cadere*, Merchant, Brother of the Appellant, having said, that when he would see something extraordinary, he need only go to her House; he went to the Chamber of this young Woman, where he found his Brother, the Dominican, and *la Guiol*, on their Knees, at the Bed-side, where Miss *Cadere* was laid: That coming near, he saw her with a Countenance resembling an *Ecce Homo*, having her Head a little turned to the left Side, her Eyes red as Blood, her Forehead had many Tracts of Blood, which fell upon her Cheeks, her upper-Lip was also tintured, and her Chin had many Drops of Blood upon it. *La Guiol* approaching him, asked, *If this Sight did not make a Convert of him?* To which he made no Answer, but addressing himself to *Mademoiselle Cadere*, his Mother, asked, *How long her Daughter had been in this Condition?* And she told him, *Since five o' Clock in the Morning*; and farther demanding, *If it happen'd of itself?* She replied, *Yes*. He then drew nearer the Bed-side, and took one of his Sister's Hands, which lay on the Coverlid, to find if she had any Symptom of a Fever on her; and finding she had not, he called her three Times by her Christian Name, but she

she not answering, he turned to *Madamoiselle Cadiere*, the Mother, and *la Guiol*, and asked, *If they had ever seen her so before?* To which they replied in the Affirmative, and that many other extraordinary Things had happen'd to her, and that they had seen her lifted up in the Air. He adds, that Father *Cadiere*, and *la Guiol*, told him, That Father *Girard* being gone out to say Mass, the said Miss *Cadiere* had, in his Absence, repeated the whole Service of the Mass, with a loud Voice, as also the Canons, and the Oraisons; and while she was saying some Part of the Prayers, she held up a little Cross she had in her Hand, which, they concluded, was just at the Time that the Father Rector made the Elevation of the Mass.

The Lady *de Lescot*, the twentieth Witness, deposes, That on the 6th of July, 1730, Miss *Cadiere* having told the Sister *Raimbaud*, That next Day something would happen extraordinary, she went the next Morning, about four or five o' Clock, into the Chamber of the said *Cadiere*, and found something like the Figure of a Crown on her Head, as if it had been painted with Blood, having her Face also bloody in many Places, like an *Ecce Homo*; and that the Abbess sent immediately to the Father Rector, to let him know it, who coming presently after, was asked by her, *If he had seen the Messenger she sent?* To which he answered, *He had not*, and that his good Angel had revealed to him, while he was saying Mass, what had happen'd to his Penitent,

tent, and given him a Description of this Transfiguration, and said, *That it was done by the Finger of God.* This Witness, in her Re-examination, adds, *That she had seen la Cadiere saying Mass in her Bed, and that Father Girard gave her a strict Charge to write down every thing that happened to this young Woman, and to record it in her Memory, that it might serve, one Day, for the Edification of the Publick.* And in her Confrontation with *la Cadiere*, she says, *That the Sister Maria Beauissiere told her, That when the Father Rector came to Ollioules, the 7th of July, being the Day of the Transfiguration of Cadiere, she told him, that she had communicated in Bed; and that the Father Rector answered, Do I not know that, when it was from my Hands she received it? How can that be, cried the Sister Beauissiere, when you were at Toulon? Do you not know,* said the Rector, *that there are Transports of Spirit?* These Words so much surprized the Sister *Beauissiere*, that she was not well for two Days after.

The Lady *de Rimbaud*, the twenty second Witness, deposes, *That on the 6th of July last, being apprized by Miss Cadiere, that something extraordinary would happen to her, she went into her Chamber about four o'Clock next Morning, and found her with the Mark of a bloody Crown on her Head, and several Drops of dry Blood on her Face, in the Manner of an Ecce Homo; all was done to such Perfection, that she was not to be*

be known, lying motionless, and in Appearance dead ; which Object gave this Deponent much Terror and Astonishment, and lasting two Hours, occasioned all the Community to see her in this State. After she recovered from this dead Sleep, or Extacy, she desired the Nuns who were about her, *to wipe the Impression of Blood from her Face*, which they immediately did with a wet Cloth. This being told to Father Girard, who came the same Morning, he bad them *preserve the Blood, for that it would do Miracles in time, and that Cadiere had already wrought several at Toulon*. This Deponent then said to him, *That she had suffered much according to all Appearance : To which he answer'd, No, and that it was no more than an Impression*. This Deponent also adds, that she had seen Miss Cadiere twice saying Mass, and communicating in her Bed ; and that, another Time she had seen her in an Extacy, and heard her then repeat those Words which are said when the Sacrament is given to dying Persons ; after which, she continued half an Hour in a Fit. And in her Confrontation with Miss Cadiere, she said, that she had heard the Sister *Beaussiere* speak of this Fact, concerning receiving half the Host, agreeable to the Lady de Lescot's Deposition.

Mademoiselle *Maria Hermite*, the hundred and twentieth Witness, deposes, That when she was a Pensioner in the Convent of St. Clare, at Ollionles, one Day in July, but which she

she could not remember, Miss Cadere having said, *That the next Day she should fall into an Extacy*, all the Nuns were impatient for the Event, and she, this Deponent, went, with several others, in the Morning, to the Chamber of the said Cadere, and found her in Bed, with her Eyes shut, and Blood on her Forehead, and several Parts of her Face, as also her Hands, but lying very still, and motionless; and then the Superior sent to Toulon for Father Girard, who came about nine o' Clock, and she was by that time out of her Extacy.

The Lady Maria Guerin, the 26th Witness, deposes, That on the 7th of July, the Day of the Transfiguration of Miss Cadere, when Father Girard came, the Sister de Beauissiere the younger, told the Father Rector, *That she had seen Cadere receive the Communion*; on which, said he, *Do you think I don't know that, when she received it from my Hands?* Then Sister Beauissiere said to the Lady Guerin, *Do you bear this? How wonderful are all these Things! They are Saints, both the one and the other.* After this, Father Girard went into Miss Cadere's Chamber, where, finding her in Bed, he said to her, *Oh you little Glutton! will you always take one Half of your Father's Portion?* This Deponent also adds, That one Day Miss Cadere being in an Extacy, pronounc'd the Name of *John Baptist*, and said, *It was a Year since their Marriage was completed.* This apparently related
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to the Epoche of that breathing upon her, which she had so often mentioned, and which, by the Sorcery of her Director, made her deliver herself up to him.

Pass we now to the Answers of the Accused. In his Reply to the seventieth Interrogatory, he says, *That Miss Cadriere had remained in a Trance from Holy-Thurfsday to the following Saturday, and that, on her Recovery, she found the Stigma's on her Side, and Feet, her Face tinctured with Blood, and a Crown upon her Head.*

Seventy-first Interrogatory. *If he had seen her in that State?*

Answer. *That he had, on Holy-Friday in the Afternoon.*

Seventy-seventh Interrogatory. *If she had Blood upon her Face on Holy-Friday, when he saw her? if he had wiped it with a Napkin? and if the Blood stained it, or was congealed?*

Answer. *That she told him on Holy-Saturday, how the Angels, while she was in her Trance, had wiped her Face with a Napkin, which Napkin she gave to the Respondent about fifteen Days after, and that it was covered with Blood, and represented a Face.* Thus does he confess the Transfiguration of the three last Days of Lent. Here follows his Confession of other Transfigurations.

Eighty-sixth Interrogatory. *On what Day it was that Miss Cadriere was suspended in the Air?*

Answer.

Answer. *That it was on the 8th of May, on which Day also she had a kind of Transfiguration, much like that of Holy-Friday.*

Eighty-seventh Interrogatory. *What happened that was extraordinary that Day?*

Answer. *That the said Cadiere made her Mother, who lay with her, go out of her Chamber about Four in the Morning; and that at her Return, about half an Hour afterward, she found her Face bloody; and that the Respondent being sent for, he found her without Knowledge, and her Face stained with congealed Blood; and the Respondent having made a long consolatory Discourse to her, she at length uttered some Words, after which he retir'd; but returning in the Afternoon, as he had promised, he found la Guiol, la Batarelle, and la Reboul there, who said, that Father Cadiere told them, she had been suspended in the Air, after the Departure of the Respondent, and that she had said Mass, and communicated in a miraculous Manner, and had given the Benediction with her Cross, to all that were in the Room: That after this she fell into great Convulsions, which ended by an Appearance of Death. He adds, That he stayed some Time alone with her, every-body, who had contemplated her in this State since Morning, being retired into another Room.*

Hundred and sixteenth Interrogatory. *If, when he went to Ollioules, he enter'd the Convent.*

Answer. *That he did not but once; which was the 7th of July, when Cadiere had a Trans-*

Transfiguration like those of the 8th of May, and the 7th of April.

To his Answer to the hundred and sixteenth Interrogatory, he added, *That when he was at Ollioules, the 7th of July, he found the whole Community in a Consternation on the Wonders which had been operated in Cadriere. Thus does he plainly confess three Transfigurations.*

To the eighty-eighth Interrogatory, being asked, *If he was with Cadriere when she was lifted into the Air?* he answered, *That he was; and that she being risen, said to the Respondent, that she felt herself going, but that she might not be too much puffed up with Pride, she would resist the Emotion, and then sat down, and took fast hold of her Chair: On which the Respondent told her, that she resisted the Spirit of God, and that she ought to resign herself to its whole Force; but she changing Place two or three Times, and still seeming unwilling to yield, the Respondent withdrew.*

We now demand of the Accused, to what Cause he attributes all these extraordinary Facts and Prodigies, these Transfigurations, and these Communions by Transports? Are they Miracles of Grace, or Delusions of the Devil, accompanied with Prophanation of the Sacraments, as indeed there is no Room to doubt, by the Nature of these Facts, and by that of all the others which result from the Proceedure?

It is further proved, That Miss Cadiere knew the Secrets of the Conscience. Monsieur Giraud, the second Witness, says, That on the 8th of May, being the Day of the Transfiguration, *la Guiol* told him, That Cadiere knew the very Bottom of the Heart, had told her the most secret Things she had ever done or thought of, and that she had done the same to several Priests, and had given them Advice in the Regulation of their Consciences. The Father Grigner, Jesuit, by his Letter produced in the Process, acknowledges himself to be of this Number.

The Abbess of the Monastery of St. Clare, at Ollioules, the eighteenth Witness, deposes, That she had observed Things so little common in Miss Cadiere, that she could not help, verily, believing there was something of Sorcery in it; and recounted, as well as did several Nuns, a Detail too long to be inserted here. And in her Confrontation with Miss Cadiere, she added, That one Day when *la Guiol* had one of these Extacies, or Fits of Possession, on her in the Convent, she said, That when they were in this extraordinary Way, they knew all, and were ignorant of nothing.

The Lady de Lescot, in her Re-examination, says, That *la Cadiere* knew the Heart, and the most concealed Thoughts of it.

The Lady Guerin, the twenty-sixth Witness, deposes, That when Cadiere came out of her Extacy, she told her all she had been thinking on; which astonished her extremely,
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and augmented the Idea she had formed of her Sanctity.

To all this, let us join the Confession of the Accused, in his Answer to the twenty-sixth *Interrogatory*, where he was asked, *What were the Visions of Miss Cadriere in these extraordinary Trances.*

Answer. *That she had Remonstrances in herself of what she should do, and also, an Inspection into the Minds of others.*

To what Cause can we impute this Inspection, this Knowledge of the most secret Things, which passed in the Minds of others? Is it the Effect of an Holy Revelation, or of the Evil Spirit with which she was possesst? The Problem ought to be decided by the Quality of the Direction; and we believe we shall run no Hazzard in maintaining with *Tyræus*, Chap. 26. and *Delrio*, Book 4. Chap. 2. Question 2. two Doctors sufficiently famous, *That this Knowledge or Divination proceeded from a Spirit of Darknes, to whom this Director had delivered his Penitent*: For, according to the *Theologians*, and those *Jesuits* we have quoted, the Devil is perfectly acquainted with every thing that is past, tho' he knows not what is to come, unless it be those Accidents which depend on Causes absolutely free. 4°. *Nihil dubitandum præterita dæmonem omnia memoria tenere, quæ vel alienâ relatione accepit, vel ipso coram gesta fuere; tunc enim actus cognitionis cognoscentis rem, ut præsentem sui speciem in mente dæmonis impressam reliquit.* 5°. De præ-

præsentibus res obscura non est: Nam quæcumque actu exteriore prodita sunt, ut secreta furti, res perditæ, thesauri olim defossi, metalla subterranea, quæ hominum cognitionem fugiunt, dæmonibus nota sunt, says the famous Delrio, in the above-mentioned Book, Quest. 2.

All this undeniably proves that Father Girard is convicted of Sorcery, and we must shut our Eyes to the Light of Reason to be blind to it.

We are engaged to prove on one Part, that the Accused is a true *Quietist*, and cherished his Devotees in the Maxims of *Quietism*; and on the other, that he practised *Sorcery* on them, in order to abuse those poor Innocents who put their Trust in him, particularly Miss Cadriere: It is for no other Motives that Priests have so frequently given into *Quietism* and *Sorcery*, and we must therefore consider these Crimes as Conducements to, and Aggravations of the Spiritual Incest committed by Father Girard on the Body of the Plaintiff. Let us then leave to publick Vengeance the Punishment of *Quietism* and *Sorcery*, and come to that which is the principal Subject of her Complaint.

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How Father GIRARD is Convicted of SPIRITUAL INCEST with his Penitents, particularly with Miss CADIERE, and also of ABORTION.

AS Incest, Adultery, Fornication, and other Crimes of the like Nature, are acted in private, the Law does expect or require the Testimony of Eye-Witnesses for Conviction, but is satisfied with Circumstances and Presumptions, and the Proof of particular Facts, from which the Perpetration of the Crime may be reasonably infer'd: For it is certain the most shameless Libertines, and even those who take a Pride in their Debauches, will avoid giving any ocular Proofs of their Guilt; much more are all that belong to the Church, and especially of that Order which sets up for the Practice of the severest Virtue, and most perfect Imitation of *Jesus Christ*, obliged by their Profession to be still more careful to save all Appearances that might cast a Blemish on their Reputation. For this Reason all the Casuists are of Opinion, that many strong Presumptions are sufficient Proof of such Crimes. *Cum clam & occultè Committi soleant Adulteria & prohibiti concubitus, sintque ob id difficilis probationis, factum hinc est ut præsumptionibus & conjecturis probari possint*, says the learned Menoch, in his *Treatise of Presumptions*, Book 5. It is our Business then to enquire whether the Facts proved upon Fa-
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ther *Girard*, and the Presumptions against him, are of sufficient Force to convict him of the Spiritual Incest and Procurement of Abortion he stands charged with. Never were there a greater Number of Witnesses, nor never did any Witnesses give in a more full Evidence in a pallel Case; and he must renounce the Use of Reason to resist the Strength of it.

The first Presumption is taken from the Jesuit's own allowed Principles: We are sorry to enter into general Reflections on the Society, of which there are enough in every body's Hands, and which are not absolutely necessary for the Support of the Cause, tho' some might be employ'd not foreign to it, but we should betray the Confidence Miss *Cadiere* has reposed in us, and ruin her Cause, if we did not give her those Advantages that may be drawn from their moral Writings, which very plainly shew how ready they are to indulge this favourite Passion: And if the Inclinations of the Heart to Pleasure be so natural, and if the most rigid Virtue is sometimes too weak to suppress it, what can stem the Rapidity of this Passion, in a Heart unfurnished with any Principle to curb the Career; and when we imagine we very little transgress in gratifying it, methinks the very Character of the Criminal half proves the Accusation just.

The Second Presumption against him is justly founded on his continual frequenting the

Company of Miss *Cadiere*, for more than eighteen Months together, beginning at the Time she received that fatal Breathing on her, and lasted to the End of his Direction, giving him a Pretence of making her come to him every Day, to give an Account of her Visions, and of his visiting her when her Fits of Possession prevented her going to the Jesuits College. Is the Conscience of a Devotee like a Ship in stormy Weather, which will never permit that the Pilot should be from the Helm? Were these daily Visits the Effects of a Confessor's Charity? Are not the Canons which forbid Ecclesiasticks to converse with Women, as binding on the *Jesuits*, as on any other Order? Are those Precautions only necessary to secular Priests and other Regulars? Are the *Jesuits* to be supposed Men who are insensible of the Power of Beauty? No, the Author of their Institution was of another Opinion, Chap. 7. *Regularum præpositi de communicatione cum externis*, Numb. 27. when he ordained, that they should not be allowed to visit Women, but in Cases of an extraordinary Nature, or in hope of a great Advantage: *Mulieres invisere nisi in necessitate, aut cum spe magni fructus, nostros non sinat*. He seemed to think, the Company of a Woman might be full as dangerous to the Chastity of a Jesuit, as of any other Churchman. And is there no Reason to apprehend, that a Confessor, let him be of what Order he will, may, by an assiduous Attendance on a fair Votary,

by

by little and little, carry the Immitation of a Lover into the Reality?

The Third Presumption is founded on his being so constant in his Visits to her at *Ollioules*, where he spent whole Days; his locking himself up with her in her Chamber, in the Parlour, and in the Church; together with his whole Behaviour while he was there, especially when he thought himself in Private, as may be easily perceived by the following Proofs.

The Abbess of the Convent, the nineteenth Witness, desposes, That Father Girard desired Permission to be in the Parlour alone with Miss *Cadiere*, and that she consented to it. She adds, in her Re-examination, That one Day when the Father Rector came to *Ollioules* to see Miss *Cadiere*, after he had been with her in the Morning, he came again after Dinner, and that a third Time returning, when they were saying Vespers, and demanding to speak with *Cadiere* in the Parlour, the Porter told him, *She could not come till they were over*: On which he seemed much displeased. As soon as Vespers were done, the Abbess sent *la Cadiere* into the Parlour, and followed herself; but the Director not doubting but the Delay of her coming was owing to the Abbess, shewed his Resentment in the Coldness of his Behaviour, and said to her, *Madam, you are Mistress here: 'Tis good to preserve Regularity, but I come a great Way, and might have been excused from saying my*

Office in this Church, because I might as well have done it in my own. As the Motive of his Journey was only the Pleasure of entertaining Miss *Cadiere*, he thought the Time lost she employed in Vespers.

The Sister, *Isabella de Prat*, Lay-Sister of the same Convent, the twenty-fourth Witness, says in her Re-examination, That one Day, going to the Choir to pray to God, she found the inner Door shut, and the Key taken in; and having asked why it was so, they told her, *That Father Girard and Miss Cadiere were in the Church.* Was the Precaution he took in shutting himself in the Church, and *Cadiere* in the Choir, while they entertained each other at the Grate, to hinder any Interruption of their pious Discourses, and that none should be edified by them?

The Lady *de Lescot*, the twentieth Witness, says in her Re-examination, That she had seen the Father Rector two or three Times, after having said Mass, shut himself into the Choir of the Church, and Miss *Cadiere* in the inner Choir of the Convent; that the Nuns, who used to go in Procession to the Choir after Dinner, had often found the Door shut on the Inside, and that this happened one Time at five o' Clock in the Evening. She adds, That on the Eve of *St. Clare*, the Father Rector having preached there in the Morning, dined in the Parlour, and stayed with *Cadiere* till Night, and the next Day came again, but went to Dinner at a *Caba-*
ret,

ret, came again in the Afternoon, and staid till four in the Evening with her, and then this Deponent having taken the said Cadere to speak with her in the Choir, the Father Rector staid in the Parlour, and said, *he would not go till she came.*

Marianne Materone, the eighth Witness, says in her Re-examination, that she had seen Father Girard and Miss Cadere shut into the Church, and in the Choir.

Lucrece Materone, the twenty-fifth Witness, says the same Thing in her Re-examination.

In fine, Father Girard, by his Answer to the one hundred and twenty-fifth Interrogatory, confesses that he had seen Miss Cadere alone in the Parlour; we shall see presently what passed in the Parlour, and at the Grate of the Choir, and why they took the Precaution to shut the Doors.

The fourth Presumption is drawn from his writing to her every Day while she was at Ollioules, tho' he made her such frequent, and such long Visits: What Opinion can the World entertain of a Confessor, who carries on such a constant Correspondence with a handsome young Devotee, and, particularly, how a Jesuit can defend this, who is so strictly forbid, by the Rules of his Order, to write to any Woman, except in Cases of the utmost Necessity. *Mulieres invisere aut ad eas scribere, nisi in necessitate nostros non sinat.*

The fifth Presumption arises from the Nature of Expression in those Letters. If the

Number be a Presumption against him, certainly the Manner of that Correspondence must be a greater; nay, amount even to Detection. All the Casuists agree, That if Love Letters be found in the Custody of a Woman, that alone is a sufficient Proof of a criminal Correspondence; by the Means of *la Gravier*, and if the Jesuit had not, by an unparallel'd Deceit and Artifice, recover'd the Letters of this young Penitent, *Septima est Conjectura perpetrati adulterii, quando reperte sunt Littere amatoriae ipsius Mulieris. Prudentis Judicis arbitrio tribuerem pro Litterarum tenore*, says *Menock*, after *Parisus*. N. 39. we should have had a full Journal of this Amour, and saved the Trouble of any farther Demonstration of his Crime: But the Letter of July the twenty-second, which, by a kind of Miracle, happened not to be returned with the others, is a sufficient Evidence of what the rest contained, as to the Nature of them. We shall quote some Passages out of it, and make short Reflections on them.

See here, my dear Child, the third Letter I have sent you in three Days; in a little while I shall be incapable of doing any thing but for her to whom I am writing; at least, I am sure I carry her always about me, where-ever I go; and tho' I have Business which obliges me to converse with others, yet she is constantly present to me.

What could the most passionate Enamorado say more tender or obliging to the Object of his Love? And then again, *Forget*

Forget yourself, and be entirely passive.

These two Words imply the sublimest Disposition.

The Jesuit, in the Notes which he has thought fit to make on this Letter, says, *That by this Passage he meant that Self-Denial which is recommended in the Gospel; that Abneget semetipsum* of the Evangelist. But is it thus, impious Deceiver! he expounds the Gospel? There have been a great Number of Commentators on the Gospels, but none of them had ever the Prophaneness to put such a Construction on the Words, *Let him deny himself*; or drew from them any such Doctrine for the Use of Maids, or married Women, as this, *Forget yourself, and be entirely passive.* Such a Commentary could never have been made, but in a Letter of Gallantry. And is not this that downright Quietism which Father Girard preached and recommended in so strenuous a Manner to his Penitents; in order to banish all their virtuous Scruples? What goes before, and after, this Passage, renders it still more obvious.

Have no Will of your own, and listen to no Scruples; you must obey in every thing as my little Child, who thinks nothing difficult that her Father requires.

This, methinks, is a sufficient Explanative of his beginning with the warmest Expressions of an amorous Passion, and then instilling into her the Principles of Quietism. Besides, what

what Palliation can he make of the Meaning of these Words?

I long extremely to see you again, and to see all. You know I ask nothing but my own; and 'tis a great while since I had a full View of any thing.

How impatient were the Inclinations of this reverend Letcher! He had passed a whole Day with his Mistress but the same Week at Ollioules, yet burn'd with Desire to see her again. He calls her Heart (for that's the best Construction we can put on these Words, tho', probably, he might mean some other Part) his own; but what Pretension had he to it, unless it were, that he had given her his own, as he seems to hint, with a very tender Air, in the Beginning of his Letter.

Love makes all Common.

The Note he makes in his Defence for this Passage, is very singular, and deserves our Attention: I will therefore give it you in his own Words.

Father Girard, for a great while, had not seen either her Stigma's, or her swell'd Ribs, and these he calls his own.

Good God! that a Jesuit should ever give his Antagonist such an Opening! What Room is here to give all his Arguments the final Stroke! If he calls these Stigma's and swell'd Ribs *his own*, he must have caused them by his *Sorcery*: If he had not seen them a great while, then it implies, that he had seen them before, he had seen them frequent-
ly;

ly; especially the Stigma on her Side, four Inches below the left Breast, and the Ribs that were raised up by an abundance of Grace, according to his own fine Account of the Matter. Can any one believe such an exact Account of the whole Body of his Penitent, from Head to Foot, proceeds from nothing but meer Charity in the good Father?

But what Evasion will he find for the Meaning of these Words:

To see all: And,

It is long since I had a full View of any thing. And upon these,

But I shall tire you; well, won't you tire me too? It is but reasonable we should go equal Shares in every thing.

All this is certainly too plain to stand in need of a Commentary, and who, indeed, but the chaste Sanchez, would * undertake to make it: But behold, we have not yet done with this Letter; he goes on in this Manner:

I hope you will, at last, grow wise, that so many Favours will not be thrown away upon you. You are an inconstant Creature; 'twould be much worse should you turn Glutton, --- Good Night, my dear Child; can you make Sense of this Scrawl?

Is not this pretty trifling? Does not he behave rather like a meer Droll, than a grave Director of Souls? And again:

Be

* Thomas Sanchez, a Spanish Jesuit, wrote a large Book of Marriage, in which he expresses the most obscene Ideas in the most obscene Language he can possibly make use of.

Be assured, as this Letter shews that you are always behind-hand with me, and are in Danger of never overtaking me, unless you write to me at least twice a Day.

Is this the Language of a Confessor, or a Lover? What more could the most Passionate of the latter Class say to the Woman his Soul adores? And this:

Adieu, my dear Child, pray God for your Father, your Brother, your Friend, your Son, and your Servant. Sure all these Titles are sufficient to engage a good-natur'd Heart.

How well acquainted is this insinuating Jesuit with all the Accesses to the Heart! And how skill'd is he in every Artifice to move it!

We dare appeal to all Mankind, if any thing can be dictated by a more delicate and passionate Affection: May it not then well be accounted among the Number of those Love-Letters, called *Amatoria Epistola*, which all our Casuists agree is the undoubted Detection of an unlawful Commerce? And if this Argument holds good with the Laity, how much stronger must it be between a Confessor and his Penitent? A Confessor, who wore an Air of the most rigid Mortification, and a Penitent who aim'd at the Title of Saint, and pretended, that our Saviour had bless'd her with such uncommon Marks of his Favour, for the Purity of her Soul, and her Integrity of Mind. When we consider the many Reasons which ought to have restrain'd *Father Girard* from giving under his own Hand
such

such evident Demonstrations of his Guilt, we must conclude, that his writing in such a Manner, could be enforced by nothing but the Violence of his Passion, which would not suffer him to listen to any Dictates but what serv'd to indulge it, and were inspir'd by it. He could not avoid, however, being sensible of the Danger of it, and for that Reason forbore subscribing his Name to it.

Of the same Stamp were most of those he wrote to Miss *Cadriere*, while she was in the Convent of Saint *Clare* at *Ollioules*, and which heartfully got out of her Hands by the Means of *la Gravier*.

It is in vain that he pretends to have deliver'd to the Commissioners of the Parliament, sixteen of the real Letters his Artifice recover'd; and that, as they contain nothing unjustifiable, we ought to form by them our Judgment of that of the twenty-second of *July*; for in the first we defy him to justify that Letter by any Evasion whatever.

Secondly, How comes it, that of above an hundred Letters wrote by him to Miss *Cadriere*, during the three Months and a Fortnight that she remained in the Convent of St. *Clare*, he produces no more than sixteen? Why are not all the rest laid before those honourable Judges? His Pretence for it is, indeed, an excellent one, and of a Piece with his other Behaviour on this Affair. *They have some Relation*, says he, *to the Plaintiffs Confessions, and therefore must not be exposed.* But there seems
to

to be little Probability, that they should treat of any Matters relating to Divinity, when we see their Correspondence upon Things of a vastly different Nature. What Occasion had he to write any thing to her about her Confessions, when he visited her twice, or thrice, or oftner every Week? Or, indeed, what Occasion had such a Proficient in Quietism, which makes all Actions indifferent, for any Confessions, or Confessor at all? This is the worst Excuse he could have made; and to convince the World that there is not the least Truth in it, and to stop his false Mouth at once, she challenges him to produce them, on whatever Subjects they relate; and it must be confessed, she has no Measures to keep, as the Case stands with her.

Thirdly, It cannot be doubted that the sixteen Letters he presented to the Commissioners of the Parliament, are not those he sent to Miss *Cadiere*, but Counterfeits: To be convinced of this, we need only reflect,

First. If those Letters had contained nothing but what was for Edification, and Pure, and Holy, where was the Need of his taking that Precaution, when he placed her in the Monastery of *Saint Clare*, at *Ollioules*, to stipulate with the *Abbess*, that she should not examine the Contents of his Letters to her, nor hers to him? as is proved by his Letter of the 5th of June, 1730. *I take the Liberty to ask a second Favour of you, which is, that Miss Cadiere may write to me without her Letters being read,*

read, and that mine may pass the same Way to her Hands. Would he not have avoided giving such a Cause for Suspicion, by letting them pass as they ought to have done, by the Rules of the Convent, thro' the Hands of the *Abbeſs*, if they had not been on a Subject highly improper she should be made acquainted with?

Secondly, If those Letters had been confin'd to pious Exhortations, why did he take such Pains to get them out of her Hands, as soon as he was inform'd, that the Bishop had ordered her another Confessor? Why was he in such a Hurry to send *la Gravier* Express to her for that End, as is fully proved in the Process? Is not this Step an unanswerable Demonstration that they were of a Piece with that of *July* the 22d? And that he sent for them with so much Care, in order, not to produce, but to suppress them? And that those he has produced are not the same, but others substituted in their Place.

Thirdly, The Father *Girard* was accustomed to write two kinds of Letters to his fair Penitent; some contain'd only Moral Reflections, and were dictated with a Design to be shewed about, and those he signed: But the others were filled with Expressions, such as befitted the Violence of his Passion for her, and to those he cautiously forbore to put his Name, and took Care they should be delivered to her in private: This Fact is fully proved in the Process two Ways; First,
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By his Letters of *July 22*, and of *September 15*: The first of which, as we have demonstrated, was a Love-Letter, and without signing: The second, which contain'd nothing of Consequence, is signed. Secondly, *la Battarelle*, in her Confrontation with *Father Cadiere*, said, *That she brought at one Time three Letters from Father Girard, one, to the Lady Abbess, and two others to Miss Cadiere, one of which had nothing material in it, and was shewn to the Abbess, the other she delivered in private to Miss Cadiere.*

Fourthly, Why does he not produce those he wrote to her *July 20*, and *21, 1730*? Will he pretend he wrote her none on those Days? that of *July 22*. See here the *Third Letter in three Days*, proves he did; and if he does not produce them, it is because they are too near a-Kin to the other, and, perhaps, more full of Venom than the succeeding one, and which, therefore, would be best explain'd by them.

Fifthly, Why does he not produce that wherein he tells *Miss Cadiere*, with an Air of Gaiety, *That if she were not disoreet, she should be whipp'd, and that her dear Father would do it with his own Hands*; and that other, in which he gave her Instructions what she should say in Confession to the *Father Guardian of the Observantines*, Confessor of the Convent, with a strict Injunction not to exceed the Bounds he set her; that he did write two such Letters, is evidently proved, by the Deposition

position of the Lady *de Lescot*, Mistress of the *Novices*, who made Oath, that she saw and read the former: And to the other, *Mademoiselle Victoria Aubert* deposes, That Miss *Cadriere* shewed her a Form of Confession sent her by Father *Girard*. Both these Facts, and especially the Form of Confession, clearly prove the criminal Commerce there was between the Director and his Penitent; else wherefore did he send her such a Form, and forbid her saying any thing more to the Guardian of the *Observantines*, than was contained in it, but for fear she might otherwise discover his abominable Secret.

Sixthly, Reason will not permit us to make any Doubt but the real Letters which he recovered and suppressed, must have been extremely tender; for tho' there is a vast Difference between the sixteen forged ones which he laid before the Commissioners, and that dated the 22d of *July*, yet could he not forbear mixing an Air of Gallantry, which shews how much he had been accusom'd to write only soft Things to his fair Votary.

Seventhly, That tho' he seems to direct the Warmth and Fervency of his Expressions to God, yet is there mixed, thro' them all, a certain Fondness which seems more properly applied to the Creature than the Creator; could we get a Sight therefore of those real Letters once in Possession of Miss *Cadriere*, is it not reasonable to believe we should find them the same with that of *July* 22, in which he

he seems to be under no Restraint? Nay, is it not confirmed by that of the 30th of July, where, after the most tender Declarations, he concludes, *I am all that you have believed me in our most serene and happy Days.* But who can believe that those who deny the Precept which commands the Love of God, should be animated with such warm and lively Expressions of that Love? And is it not evident, that by a horrid Abuse of Religion, this wicked Jesuit has endeavoured to veil under that sacred Name, the impure Desires with which he was enflamed for his Penitent? What a vast Field of Reflection would not his Letters, tho' Counterfeits to favour his Defence, as well as those of Miss Gadiere, whose Notions he had so thoroughly corrupted, open to us, had we Time to employ in it, or were not the Subject too gross. But we must not pass over in Silence the Letter wrote by *la Guiol* to Miss Gadiere, August 30, 1730. occasion'd by a little Quarrel between this tender Confessor, and his dear Penitent, and which this good-natur'd *la Guiol* was industrious to reconcile.

My Dearest Sister,

August 30. 1730.

LAST Monday about Noon I arrived at Toulon, and alighted at the Jesuits Convent, where I had a Sight of our dear Father, whom I found in the utmost Distress: He told me, That if I had any ill News for him, I should

should not say a Word, but go without fail and write to him instantly, and bring my Letter at Night, after the Sermon preach'd before the Ladies of St. Ursula. Which Command I obeyed, tho' not without a great deal of Difficulty, and set down to write what our great God inspired me with. I went this Morning to see him after his Return from the Country, where he has been ever since the Eve of St. Augustine: I do not believe, that in the last Moments of his Life, he can more resemble Death than at this present. I asked him what was his Indisposition, and if his Melancholly continued? and he told me, with great Confidence, That his Agonies encreased every Moment, and that on waking this Morning, he found himself quite overcome with Grief, so as to be deprived of Speech. My dear Sister, I leave you to judge, how greatly I was troubled to see the two Persons in the World whom most I love and esteem, reduced to the last Extremity, and who is the Cause of all this? 'Tis you, my dear Sister: If you had returned an Answer, all would have been well: When you told me, That God did not approve of your giving any Answer, after the Order you had received from your dear Father, you appeared worthy of my Compassion for you. He received your Letter at Nine on Sunday Morning, and has Reason to be highly dissatisfied with it; for you say nothing but in your own Vindication, and cast the whole Blame on him. God be praised! May it please him to open your Eyes once for all. However it be, the

Charity

Charity of our dear Father will bring him to see you next Friday at Ollioules, after having said Mass here at Toulon. My dear Sister, I conjure you by the Merits and Sufferings of Jesus Christ, that you will speak to him with all possible Sincerity; and since he is desirous to comfort you, let him, in return, receive some from you; you are not ignorant that the Part I take in this Affair, proceeds entirely from my Friendship; I should not else speak and act with so much Freedom, and therefore I trust, my good Dear, that you will pardon it. I conclude with assuring you, that I rejoice at the Consolation you will receive on Friday, a Day destin'd to be one of your happy Ones. My dearest Sister, I heartily embrace you, and am every Day more closely united with you, never quitting you at the Foot of the Cross of our Blessed Saviour Jesus Christ. Good Night.

This Letter, unsubscribed, and dictated by Father Girard (for how should the Wife of a Joyner be capable of writing such a one, and interspers'd, according to his Custom, with Expressions of Piety and Devotion, is a compleat Demonstration of his passionate Affection for Miss Cadiere, since a little affected Indifference, or a Letter somewhat less tender than usual, was sufficient to throw him into that Excess of Melancholly described in it; and at the same time, gives us a perfect Idea of the Function of *la Guiole*, who took such unfeigned Pains to bring the two Lovers together again, and was so extremely

tremely pleased with the bare Imagination of the Happiness they were to partake in the first Interview designed for a Reconciliation of their late Difference.

The sixth Presumption against Father Girard, is founded on the direct Evidence produced in the Proceedings, that when he was alone with Miss Cadere, at the Grate of the Choir, or of the Parlour, he made her open a little Window of the Grate with a small Knife he lent her for that Purpose, and put her Head through, where he embraced and kissed her, as is demonstrated by the following Witnesses.

Marianne Materone, the eighth Witness, deposed, That one Day in *August*, but which she could not possibly call to Mind, going softly into the Parlour of the Monastery of Saint Clare, at *Ollioules*, when Father Girard, Rector of the Jesuits, was there with Miss Catherine Cadere, she saw the Window of the Grate open, and the Head of the said Cadere out of it, giving and receiving Kisses from Father Girard: And having asked the said Father, *At what Hour he would say Mass, and what Vestments he would wear?* He answer'd, *White Vestments*. On the Eve of Saint Clare, Father Girard, after having preached to the Nuns in the Morning, went into the Parlour, where he was to dine, and seeing the Deponent had set the Table at a good Distance from the Grate, being unwilling, as she said, that the Father should be too near Miss Cadere, he removed
the

the Table nearer, with great Impetuosity and Eagerness, and said to the Deponent, *What, would you separate me from my dear Child?* And the Deponent having taken Care to spread the Table with every thing necessary, placed herself where she could observe all that passed, and saw that the whole Time of Dinner, Father Girard held one of his Hands on Miss Cadere's, and with the other carv'd for her and himself. This Deponent farther adds, That one Day, after Father Girard had said Mass, and had pluck'd off his Vestments, he went to the Grate of the Choir, where the Window being open, he told the Deponent, *That he should be glad to dine;* then she said, *That she would go and acquaint his Host,* with whom he used ordinarily to eat, having never dined but once in that Convent on the Occasion of their Feast; and that when she went to the Church-Door, she pretended to go out, but conceal'd herself out of Curiosity, and saw Cadere put her Head thro' the Window and embrace, and be embraced by, Father Girard, as before; and that she heard him say to her, *My dear Girl, my dear Child, my little one of three Years old.*

The Sister *Isabella Pratt* the twenty-fourth Witness, deposed, That the Day Father Girard came into the Convent, on the Account of the Transfiguration of Miss Cadere, she saw him kiss and embrace her, at his taking Leave, and talk to her for a considerable Time, with his Face close to hers.

Lucrece

Mary Catherine Cadere. 157

Lucrece Materone, the twenty-fifth Witness, depofed, That the fame Day Father *Girard* having desired Leave of the Lady Abbefs to entertain *Miss Cadere* alone, having fomething material, he pretended, to communicate to her, ſhe ſaw them mutually embrace and kiſs each other.

The Lady *Maria Guerin*, the twenty-fixth Witness, depofed, That the laſt Time Father *Girard* ſaid Maſs in the Monaftery of *Saint Clare*, at *Ollioules*, he went to the Grate of the Choir, *Miss Cadere* being within, and the Rector without, and that ſhe ſaw the ſaid *Cadere* put out her Hand, and afterwards her Head, which obliged the Depo-
nent to ſay, ſpeaking to *Cadere*, *That if the*
Siſterhood ſaw as much, they would put an ill
Conſtruction on it; and ſome of the Nuns coming immediately, the ſaid *Cadere* withdrew to her Side, as did the Father Rector to his.

Thus it is plainly proved by four Witneſſes, that Father *Girard* and *Miss Cadere* made no Scruple of embracing and kiſſing each other thro' the Grate of the Choir; nay, after he had been celebrating the Holy Maſs; and is not this what the Prophet calls the Abomination and defiling of the ſacred Places? Did he not complain when the Maid had ſet the Table too far from the Grate, and, inflam'd by his wild Paſſion, push it nearer, where he held *Cadere's* Hand with one of his, and eat with the other? And are not theſe

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Preludes an incontestable Demonstration of the spiritual Incest this Jesuit committed with his Penitent? Saint Cyprian, in his Letter to *Pomponius de Virginibus*, says, That Embraces and Kisses suffice to prove the Crime of Fornication in a Maid: *Certè ipse Complexus, ipsa osculatio, quantum dedecoris & criminis Confitentur!* In the *Glos.* on the Law 13, you read, *ad Legem Juliam de adulteriis*, where *Ulpin* decides, that the Husband or Father who surprizes the Gallant in *ipsis rebus Veneris*, may kill him with Impunity: In explaining these Words *rebus Veneris*, he says, the Preludes of an amorous Correspondence, such as Presents, Treats, Pressures of the Hand, Kisses, &c. which all give a strong Presumption of the Crime perpetrated, or intended to be perpetrated. *Sunt enim res Veneris antecedentia ipsum scelus, scilicet apparatus, Colloquia, Locus Constitutus, Convivia, basia, tactus; Nam ab ipsis argumentum sceleris inducitur.* *Barthol.*, who is one of the chief Interpreters of the Civil Law, *Capite quinto*, asks what are sufficient Proofs of Adultery: *Quæro quæ sunt sufficientes probationes Adulterii?* And he answers, That it is sufficient to have Witnesses who have surprized a Man and a Woman kissing and embracing: *Nota ergo quod si testis dicit quod eum invenit in Camerâ solum cum sola vel osculantem, vel tangentem quia ista sufficiunt ad probationem Adulterii.* He also adds, That this is the Sentiment of the *Glos.* and of all the Canonists on the Chapter *prætereâ Extrâ de præsumpt,*

sumpt, on Chapter *litteris*, and on Chapter *tertio*, *Loco de testibus*. Nor does the learned *Menoch* exact any other Proofs to convict a Woman of Adultery, than that she is seen to kiss a Man besides her Husband: *Est ergo osculum sufficiens ad probandum adulterium*. *Alexander*, in his seventh Volume, assures us, that this is the general Opinion of all the Doctors in Law, *Est Communis conclusio sufficere probare quod fuisset inventa cum aliquo in Camerâ cum solo osculante vel tangente*: Because, as Cardinal *de Panorme* adds on the Chapter *Prætereà*, and after him Monsieur the President *d'Argentré*, that Kisses and Embraces are the accustomed Preludes to the Crime, and very near a-kin to it, *Adbuc plus dico quod Probata erit fornicatio si Viderunt Virum & Mulierem in latebris se osculantes & amplexantes,, quia isti sunt actus propinqui ad actum*. The Doctors of the Society, whose Authority ought to be of the greatest Weight, were of the same Opinion. *Lessius*, in his Treatise *de Justitia*, Book 4. Chap. 3, says, that Kisses are undoubted Proof of an amorous Conversation, and necessarily imply a Consent in both Parties to gratify the utmost Wishes of that Passion: *Osculum ut est delectabile Carni Naturâ suâ, est signum Copulæ vel instantis, vel futuræ; itaque in eo Contineri Videtur, tacitus quidam Consensus in Copulam*. The Embraces and Kisses then which this Director gave his Devotee at the Grate of the Choir, and Parlour, are a sufficient Proof of

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their Guilt: and it is not to be doubted, that all manner of criminal Liberties passed between them, when they had no Witnesses to overlook them but the Walls and the Grates.

Nothing can be more certain, than that all these Presumptions and Facts, ^{Grates.} a Conviction of this Confession, than that Incest with his Penitent; ^{acts amount} or do not, the next ^{Confessor's spirit} they do, renders all the rest; but what shall produce, Father Girard ^{next Proof} himself up alone with her in ^{the rest super} her Chamber for Hours together, ^{once} Girard locked himself at Ollioules, and very often ^{once in the} before she came to the Monastery. ^{at} ^{Tor} or Proof that he was shut up with her in her Chamber at the Convent of Saint Clare, at Ollioules, the 7th of July, being the Day of her Transfiguration, is proved by five undeniable Witnesses; which are, the Abbess, the Mistress of the Novices, the Lady *de Guerin*, Mademoiselle *Hermite*, who was a Pensioner, and *Marianne Materone*, the Maid who looks after the Turning-Box at the Grate.

The Mother Abbess deposed, That the first *Friday* in *July*, being the Day of the Transfiguration of Miss *Cadiere*, the Father Rector remained for many Hours shut up in the Chamber of the said *Cadiere*, no other Persons but themselves being present; and that the Key of the Door was on the Inside, so that no-body could enter from Nine in the Morning, till Four or Five in the Afternoon.

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The Lady *de Lescot*, Mistress of the Novices, says also, in her Re-examination, That on the Day of the Transfiguration of *Cadiere*, which was the first *Friday* in *July*, the Father *Girard* came into the Convent, and lock'd himself up with her in her Chamber; and that the Superior sending to offer him some Dinner, he refused it, and continued in the same Chamber 'till near Four o'Clock.

The Lady *de Guerin*, in her Re-examination, says, That on the Day of *Cadiere's* Extacy, the Father *Girard* came into the Convent, and the Nuns having conducted him to the Chamber of the said *Cadiere* with the Father of the *Observantines*, their Confessor, they all retired, and left the Father *Girard* alone with *Cadiere*; after which, he lock'd the Door, and continued shut in with her the greatest Part of the Day. This Deponent also adds, That when he went out of the Convent, *Cadiere*, who followed him, discovered a more than ordinary Gaiety in her Countenance; on which he, the said Father *Girard*, having turned his Head towards her, cry'd, *Ab, my little Girl!*

Marianne Materone deposed, That the Day of the Transfiguration of Miss *Cadiere*, the Father Rector was shut up with her in her Chamber from about Nine or Ten in the Morning, 'till Afternoon.

Mademoiselle *Hermite*, the hundred and fifth Witness, deposed, That Father *Girard* came to the Convent on the Day of the

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Transfiguration of *Cadiere*, about Nine in the Morning, and finding her out of her Extacy, remained lock'd up with her in her Chamber from that Time till Four in the Afternoon.

It is, moreover, proved in the Course of the Proceedings, by a great Number of Witnesses, particularly by *Peter Meisret*, the seventy third, by *Susanna Galotte*, the hundredth, by *Clare Sauvair*, the hundred and first, and *Mariane Calas*, the hundred and seventh, that while Miss *Cadiere* was at *Toulon*, in the House of her Mother, the Father *Girard* had been above a hundred Times alone with her in her Chamber, which he, for the most Part, lock'd, taking the Key on the Inside. These close Conferences began about the latter End of *November*, or the Beginning of *December*, 1729, and from thence we date the Epoche of her Possession; but we will now proceed to judge the Accused by his own Answers to the Interrogatories put to him.

By the fifty-sixth Interrogatory, he was asked, *If he had ever seen Cadiere in Bed during her State of Possession?* To which he answer'd, *Yes: but that she had her Cloaths on.*

The fifty-seventh Interrogatory was, *If in those Convulsions she never put herself in any immodest or indecent Postures?* To which he answered, *No; he only saw her Arms grow hard and stiff, and her Neck swelled, and heard her complain pitiously of what she suffered.*

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The Fifty-eighth Interrogatory was, *If he was ever alone with her, and what he did?* To which he answered, *That he waited in her Chamber till her Fits were over, that he might speak to her of God.*

The Accused here confesses, that he was alone with Miss *Cadere* in her Chamber when these Accidents happened, and pretends that he waited only 'till they were over, to speak to her of God; but we would fain know how he was employed while her Fits lasted upon her; he could not then speak to her of God, because she was out of her Senses; and wherefore did he remain alone with her, and not suffer any other Person to come into the Room? Certainly her Mother, her Servant, or her Brothers were more proper, and more useful, to have been with her at those Times, than he could be. But one need be neither Prophet nor Conjuror to know how he employed his Time with her.

He says also, *That she was drest, though in her Bed, and that her Convulsions threw her into no indecent Postures;* but every body else avers, that she was frequently undrest; tho' as to the Matter of her being drest, or undrest, it is of little Signification, for he cannot persuade us, that those Fits did not distort and wreath her Body into different Postures, some of which, it was highly improper, according to all the Rules of Modesty and Prudence, for a Confessor to expose his Chastity to the Sight of.

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By his Answer to the eighty-third Interrogatory, he acknowledges himself to have been shut up with Miss *Cadiere* in her Chamber, and that the Key was on the Inside. These are his own Words.

I confess, with the same Simplicity and Purity of Intention I then had, that it is true, I was in the Chamber of Cadiere, and that the Door was locked; but this was after Easter, and not above eight or nine Times at most; but whether it was Cadiere or myself who shut the Door, I do not well remember; but which ever it was, the Thing was private, and without Scandal.

Does not this Confession testify, that the Morals of Father *Girard* made him look on the Sin to consist only in the Scandal? But all he says on this Article is false, both as to the Time, and the Number of those private Conferences, since it is proved by the Process, and by many Witnesses, that he was shut up with her more than an hundred Times: That he passed whole Afternoons in her Chamber, usually coming about one o' Clock, or half an Hour after, and tarried till Night; and that this Behaviour began about *December* 1729. But suppose we were to reduce the Times of his being shut up with her to nine, it would not in the least clear him of the Charge of Spiritual Incest imputed to him. But let us see in what Manner he pretends to have employed those Hours he was locked up with her.

Eighty

Eighty-fourth Interrogatory. *What Reason had he to be shut up with her?*

Answer. *It happened so now and then, on Account of her Wounds, but that was not above four or five Times.*

We are not to believe he confined his Curiosity to four or five Times; but was not this a very becoming Employment for a Confessor, to lock himself up with a handsome young Devotee, in order to examine her Body from Head to Foot, and contemplate her Marks or Stigma's, especially that on her right Side, of which he gives a very curious and exact Description in his Answers, where he tells us, *It was on the false Ribs, about four Inches below the left Pap, inclining to the left Side.* In another Answer to the Interrogations made him, he contradicts the former, and pretends he never saw the Ribs, nor the Breast Bone, that were lifted up above the rest by an abundance of Graces which she received as a Reward for her extraordinary Love of *Jesus Christ*, but only felt them through her Handkerchief, and found them such as are recorded to have been seen on the Body of *Philip de Neri*. He also adds, in this famous Answer, *That the right Side of his Breast was also higher than the other, and that it arose from the same Cause.*

Was not this a kind of Offer to shew her his Ribs, and, doubtless, made with a View of

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of engaging her to suffer him to feel and see her's without any Scruple.

But were what he alledges true, that he never saw those Ribs, but only felt them in the Manner he confesses, can such Touches be allowed consistent with Modesty? What Preservative against Temptation was a Handkerchief, which is ordinarily made of Muslin, or thin Lawn? While he even thus suffered his Hands to wander over the Sides of his fair Penitent, how could he be sure no Inclinations would arise prejudicial to the Chastity he was sworn to observe? What an Employment was here for a Confessor, to spend so many Hours in measuring the Distance of a Stigma from a young Woman's left Pap! and the Elevation of her Breast. Is it thus the Jesuits pretend to imitate the Purity of Angels, so recommended to them by the Founder of their Order? *Quàm sit perfectè observanda Castitas, nempè emitando Evangelicam puritatem imitari?* P. 6. Ch. 1. Is it thus our Rector fulfils his Obligations laid on him, in *Regularum Rectoris*, Ch. 1. in giving a good Example to the rest of the Society; *ut Oratione & Sanctis desideriis totum Collegium velut humeris suis sustineat?*

Oh! all ye Doctors of the Church, ye great Masters of Evangelical Morality, ye timorous Directors, who believe that by the least Glance of a beautiful Eye, or the least private Liberty with a Woman, all is lost, and that Chastity can never triumph but by Flight,

Flight, here avow your Ignorance and causeless Fears. Behold an Angel of Purity is come to instruct us how we may gaze upon a lovely, and beloved Woman, when even stript stark-naked ; nay handle her all over, and give her the Discipline, without being sensible of the least Carnal Emotion, or the Danger of any : What Prodigies of Chastity must such Men be !

Not so the Canons, the Casuists, and the Institutions of the Jesuits themselves direct ; and they are so far from believing that a Man who is often shut up with a Woman, or a Maid, in a Bed-Chamber, and takes the same Liberties with her, which the Accused confesses to have done, can be innocent, that they require no other Conviction of his Guilt. How then can Father Girard, who confesses he has several Times been in that Circumstance with his Penitent, pretend, that he had no corrupt Inclinations, or, indeed, did not make use of those Opportunities to gratify them ?

'Tis a Maxim generally attested by all Doctors, in particular by *Barthol* on the Law *de furtis* ; and by *Balde* on the Law, *non hoc Cod, unde Legitimi* ; by *Triaqueau* in his Treatise, *De legibus connubialibus* ; by *Rowland*, Conf. 34. Book 2. by *Menoch*, Book 5. Presumpt. 41. Numb. 11. and by all the Canonists on the Chapter, *Præterea de testibus*, of Decretals. *Quarta est Conjectura & præsumptio perpetrati Adulterii, quando solus*
cum

cum solâ in loco secreto & abdito inventus est, says Menoch.

Hence it is that the Canon *sed si forté*, Distinct. 81. ordains, that no Priest shall visit a Woman, even though she is sick, without taking a Companion with him, who shall stay the whole Time, and be Witness of all that passes. *Sanè ad Visitandum mulierem infirmam Nullus, clericus ingreditur nisi cum duobus aut Tribus.* Hence Pope Gregory, in his Canon *Oportet* of the same Distinction, says, That for Churchmen to frequent the Company of Women, is contrary to all the holy Canons: *Contrà sanctorum Canonum sancta.* Who are criminal, if those are not? Who, in that Situation, lift up corrupted Eyes and Hands to Heaven, and offer up Sacrifice to God with a Heart directed another Way?

Offerentes ad Altare meum Panes pollutos, non est mihi Voluntas in vobis, dicit Dominus; & Sacrificium non accipiam de Manibus vestris, quia polluti estis. Hence the Canon *Clerici*, taken from the Council of *Afrique*, forbids Clerks, and all other Ecclesiasticks, and even Bishops themselves, to make any Visits to Women, without a Companion. *Clerici vel Continentes ad Viduas, vel Virgines, nisi ex Jussu vel permissu Episcoporum, non accedant; & hoc non soli faciant, sed cum Conclericis, vel cum quibus Episcopus aut Presbyter jusserit: Nec ipsi Episcopi & Presbyteri soli habeant accessum ad hujusmodi Fœminas,*
sed

sed ubi aut Clerici præsentes sunt, aut graves aliqui Christiani.

Hence it is that the Canon *in Omnibus*, of the same Distinction, establishes it for a general Rule, that to be excluded from all Suspicion of the Crime of Adultery or Fornication, a Church-Man must not even speak to a Woman, but in proper Times and Places, and before Persons whose Presence may remove all Doubts: *In omnibus observare convenit, ut certus quis, & certo Tempore, & certo Loco, & certis Personis, vel appareat Clericus, vel loqui, debeat Mulieribus, ut excludatur omnis nefanda Suspicio.* And this Canon is positive, that a Clerk, or Priest, who shall be found shut up with a Woman in a Chamber, shall be convicted of having consummated the Crime with her: For he adds, That there is no Reason, no Point of Religion whatsoever, that can render it necessary, or consequently be a Sanction to it. *Cetrè solum & ad solam accedere nulla Religionis Ratio permittit.*

Hence also it is, that St. Charles Borromeus, in his Instruction to Confessors, Ch. II. forbids them to go to Women, unless to confess them in Time of Sicknefs: And then he orders, that the Door of the Chamber may be left open, that those in the adjacent Rooms may see what's done. And in the Institutions of the Jesuits, under the Title *De Regulis Sacerdotum*, Numb. 18. it is particularly prohibited for any Jesuit, who is sent by his Superior to take the Confession of a Woman in
her

her own House, or for any other pious End, to go without a Companion, who is never to leave them alone a Moment; and that the said Jesuit shall take care never to speak to a Woman with the Door shut, or in a private Place, or without Witnesſes. *Quando quis à Superiore mittitur ad Confessiones Fœminarum audiendas, vel aliâ de causâ eas adierit Socius quem Superior ipsi designabit, quandiu cum Fœminis Sacerdos loquetur, eo in Loco erit, unde videre eos, sed non quæ Secreta esse oportet audire possit, quantum Loci Dispositio patietur; quod si non pateretur, curet omninò Sacerdos ne Ostium sit clausum, nec Locus obscurus.*

The Confession, therefore, which Father Girard makes of his being alone with his Penitent in her Bed-chamber, and the Door locked, is sufficient to convict him of spiritual Incest with her; because, according to the Canons and the Rules of his own Order, a Presumption *Juris & de Jure* has no need of any other Proof, and silences all Evidences whatever may be brought against it. But if this be true in general, if any Man, or any Priest, be deemed to have enjoyed the Woman with whom he is found locked up alone, and to have had no other probable Motive for locking himself up alone with her; what are we to think of one who is at once both a Jesuit and a Quietist? Who looks on the greatest Crimes as indifferent Actions, and believes all Pleasure, of whatever Nature, to be lawful; who teaches his Penitent no
other

other Principles of Morality than *to forget herself, to be entirely passive, und to banish all Scruples.* A Jesuit whose Reason seems swallowed up in his Passion for his Penitent ; who visited her with the utmost Assiduity while at Home, and twice or thrice every Week at the Monastery of *St. Clare, at Ollioules* : who wrote to her every Day in the most passionate and tender Manner ; who *was incapable of doing any thing but for her* ; who *carried her with him wheresoever he went* ; and *with whom she was always present, though he was obliged to converse with others* ; who *longed impatiently to see her again, and to see all, to tire her, and be tired by her, and to go an equal Share with her in every Thing* ; who knew so well how to engage her Affection by the tenderest Titles of *Son, of Brother, of Friend, and Servant* ; who gazed with so much Transport and Fondness upon her Marks, her Ribs, and her Breast, and, like those Priests mentioned by *Plutarch*, in the Life of *Numa Pompilius*, with his own Hand scourged his Vestal as a Penance for her Fault : A Jesuit, whose Passion for his Penitent was so unbounded, that neither the Bars of a Grate, nor the Sanctity of the most holy Places, could restrain him from kissing and embracing her. If the Church, if the Presence of whatever is most sacred and most awful, could be no Shock to his ungovernable Appetite, nor hinder him from gathering the Fruit of his unlawful Love, can we believe the Bed-chamber of his

his Beloved, or the full View of her naked Limbs, had the Virtue to work so great a Miracle? or that he would omit taking the Opportunity of enjoying a Conquest he had so long been aiming at, had employed so much Artifice to obtain, and which the Nature of the Place, and the Insensibility of the fair Victim, render'd so easy.

These are all invincible Proofs of the Truth of Miss *Cadiere's* Complaint against him, and of all those Excesses of Lewdness contained in her Deposition, the Detail of which must be shocking to a modest Ear, and fill a Heart, uncorrupted with the same Desires with Horror.

It is farther proved in the Course of the Proceedings, that at a Time when her Veracity could not be suspected, and long before this Suit against him began, she told most of the Particulars which she now charges him with, in Confidence, to several of Father *Girard's* Penitents, particularly to *la Guiol, la Laugiere, la Graviere, la Alemande, la Battarelle, and la Rimboul*; who, in return, informed her that he had taken the same criminal Liberties with them. She also told it to several of the Nuns of *St. Clare*, while she was among them, as is proved by the Testimonies of the Lady *de Reimbaud*, the twenty-second Witness, by the Mother of *l'Alemande*, the thirty-ninth, by *Magdalen Alemande*, her youngest Daughter, the hundred and second, and

and by the Lady Boyer, the hundred and eighth.

We shall not here repeat all the monstrous and shameful Actions of Uncleanneſs committed by this Confessor with his Penitent, leſt we ſhould render our Memorial too groſs and obſcene, and taint the Imagination of our Readers: We cannot avoid being perpetually in fear, that we muſt injure Modeſty by ſaying too much of the Truth; or, by mincing the Matter, wrong the Cauſe we ſhould defend. *Prævaricandum mihi eſt, ſi pudorem habeo.* All that we alledge is certain Fact, and what we know, yet do not repeat, exceeds in Practice all that *Sanchez* has ſo luſtively repreſented in Theory.

Father *Girard* is guilty, not only of debauching his Penitent, and committing Spiritual Inceſt with her, but alſo of procuring Abortion, which is a new, and ſuper-abundant Proof of the former Crime.

When Father *Girard* knew that his Penitent had ſuffered two Suppreſſions of thoſe Marks which exclude Pregnancy, he began to be alarmed; but caſting in his Mind which way to remedy it, the Devil, his Prompter, ſoon furniſhed him with one: He perſuaded Miſs *Cadere* that her Blood was inflamed, and told her, ſhe muſt drink for the Space of ſome Days a Porringer of Water, which he conſtantly adminiſtered to her himſelf, after having put in a little Powder, which he made her believe was only of a re-freſhing

freshing, comfortable Quality ; she, who was perfectly innocent of the Matter, and knew not that she had conceived, assured him, she would do in every thing according to his Direction ; and accordingly took from his Hand every Morning, for eight Days together, the Water, and the destroying Powder he had mingled in it, which gave it a reddish Colour, and a very disagreeable Taste. This caused a great Loss of Blood ; and at the eight Days End she had a kind of Mass, which the Chancellor, by her Answers, believed to be Blood, but the Lieutenant to be a Piece of Flesh. The Day it happened, Father *Girard*, who was present in the Chamber, took the Pot, and carried it to the Window, where he was very curious in the Examination of what it contained ; and when she ordered her Maid to throw it out of the Window, who immediately obeyed, he cried out, with an Air of Surprize, and great Vehemence, *Oh, what Imprudence ! to trust a Secret of that Nature to a Servant !* As the Mother of Miss *Cadiere* was far from guessing at the true Reason of her Daughter's Indisposition, she was for sending for a Physician ; but he opposed it with all his Might, and at length dissuaded her from it, by telling her, *That Miss Cadiere's Illness was Supernatural and Divine, and that all human Remedies would be ineffectual.*

After this, the first Time he went to visit her at *Ollioules*, where she was sent by his Contrivance

trivance, he asked the Mother Abbess, and the Lady *de Lescot*, Mistress of the Novices, if Miss *Cadere* had not an Effusion of Blood, being still alarmed that all was not over: For Proof of this, take the following Testimonies, and the Confession of Father *Girard* himself, in his Answers to the Interrogatories put to him.

Clare Berarde, the eleventh Witness, Servant of Miss *Cadere*, a necessary and natural Witness of this Fact, deposed, That in the Beginning of *June*, the Father Rector of the Jesuits came every Day to see Miss *Cadere* in her Chamber, and that they were shut in together for several Hours; that he constantly went every Day into the Kitchen, and fetched a Porringer of Water, which he carried up to the said *Cadere*, not suffering any Person but himself to perform that Office, tho' not only she, the Deponent, but likewise the Mother and Brother of *Cadere*, offered to do it: She further adds, That two or three Days after *Easter*, about an Hour after Father *Girard* had been in the Room, Miss *Cadere* called this Deponent, and opening the Door half way, gave her a Pot full of Blood, which she ordered her to throw away; and that as she was going to do it, she heard Father *Girard* cry out, in an angry Tone, *Oh, what Imprudence! To trust a Secret of this Nature to a Servant!* These Words were twice repeated.

This Deposition contains Three Proofs that an Abortion was procured, and that it was done

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done by Father *Girard*. The first is the Water which that Father would needs carry himself to his Devotee, allowing no body to touch it, becaule of the Powder he mingled in it; for what other Reason could a celebrated Preacher, a famous Confessor, have for debasing himself into the Character of a Nurse? Why did he not rather leave that Office to her Mother or her Maid, whom it would have more become? The second is, The great Loss of Blood Miss *Cadiere* sustained, which was sufficiently proved in the Process, and which Father *Girard* himself told the Abbess, and the Mistress of the Novices, exceeded Twenty Pounds. The third is, That when Miss *Cadiere* ordered her Maid to throw away a Pot full of Blood, when Father *Girard* was in the Room, he said, twice over, *Oh! what Imprudence, what Imprudence, &c.* Terms which demonstrated there was some Mystery in that Pot not fit to be trusted to a Maid: And besides, ought it not to be looked on as an evident Demonstration of their unlawful Commerce together, that Miss *Cadiere*, a young Woman of the most modest Behaviour, should have the Confidence to give such a Thing to her Maid, in the Presence of her Father Confessor, a Liberty which a married Woman would be very loth to take before her Husband!

The Abbess of the Convent of *St. Clare*, at *Ollioules*, in her Re-examination said, That the first Time Father *Girard* came there, he was scarce sat down before he asked her, and the

the Mistress of the Novices, *If Miss Cadriere had not lost a great Quantity of Blood*, and that they were both extremely surprized at such a Demand; on which he said, *When she was at Home, she had lost above twenty Pounds.*

The Lady de Lescot, Mistress of the Novices, gave in her Affidavit in the very same Words.

The Fact of procuring Abortion is also proved by several other Witnesses, who were Miss Cadriere's Confidants, and to whom she told it both before and after she had began the Process: But we shall pass them over, and come to the Words of the Accused himself, in which we shall find a compleat Conviction of his Guilt.

The hundred and second Interrogatory. *If he had not given Miss Cadriere a Potion to procure Abortion?*

Answer. No.

The hundred and third Interrogatory. *If he could deny that he had carried Water up to her every Morning for a Week together, or more? and if the said Cadriere had not complained to him that it was reddish and had a very disagreeable Taste?*

Answer. *That it was true that Cadriere had several times complained to him, that she was extremely thirsty, which he imputed to her Possession, since it was about the Time that her Fits begun to seize her; and that he had sometimes given her a Porringer of Water out of Charity.*

He

He would not allow what he gave Miss *Cadiere* to drink should be called a *Potion*; and affected to mistake the Time in which he was so assiduous about her, in order to confound the Judgment of those who examined him.

The hundred and seventh Interrogatory. *If the said Cadiere had not shewed him a Pot of Blood? And if he had not considered it with Attention.*

Answer. *That one Evening, towards the End of April, she took a Chamber Pot, in which there was a Liquor of a blackish Colour, and which she removed immediately out of the Room.*

Here he confesses to have seen the Pot, and what it contain'd; the Curiosity on his Part in looking into it, and the Liberty on her's in shewing it, are convincing Demonstrations of their too great Familiarity.

In the Confrontation of the Accused with the Abbe *Cadiere*, he confesses to have dissuaded the Mother of Miss *Cadiere* from taking the Judgment of a Physician on her Daughter's Indisposition, and we would fain know what Motive he could have for so doing, but that of the true Cause being discovered.

In fine, the Letter of Father *Girard* the 30th of July, is a full Argument of his Guilt in this Point. He says in it to his Penitent, *Let me know when and how your Blessings return'd; I humbly implore him who is the only Source of them, to shed them upon you in greater Abundance; and that the Stop which has been*

put to them by your Sins, may be, at last, as a Damn broken down, after which the Waters overflow, and carry all before them: Does not this contain the strongest Proof?

These Expressions, tho' pretty much perplexed and dark, can by no Construction be applied to her Stigma's, as the Jesuit pretends in his written Notes, wherein he discovers but little Judgment, or solid Reasoning. Can it be the Stigma's that were to return, and be shed in greater Abundance? Could they be like a Damn broken down, after which the Waters overflow, and carry all before them? No, 'tis plain those Words could allude to nothing but those Tokens which exclude Pregnancy, the Return of which was Matter of Rejoicing to our pious Confessor, because it was a certain Proof that she was not with Child, and so eased him of all his Apprehensions. The Satisfaction he conceived at it, is manifest by his own Letter to her, which he concludes with these Words: *I am in Him the very same that you thought me in our Days of greatest Happiness and Tranquility.* Thus is he convicted of having procured her Abortion, even by his own Confession.

Nor must we believe that this rapacious Director confined his amorous Inclinations to Miss Cadriere alone, tho' for some time she was his principal Favourite. *

His

* I should be glad to be informed where the Fault of this Expression lies, because the Author of the Mangled 1 s. 6 d. Case of Miss Cadriere is wittily pleased to call it a Blunder.

His capacious Heart had Room to entertain a Plurality of fair Idea's, and liberally he extended his Desires to several others of his Penitents, with whom he took the same Liberties he did with her. It is not only notoriously known at *Toulon*, but also proved in the Process, that this chaste Confessor had a little Seraglio of stigmatiz'd Devotees, who took their Turns of Pleasure with him: We shall only mention some Proofs which were occasionally introduced by having a kind of Relation to the Abuse put upon Miss *Cadiere*.

Clare Berarde, the eleventh Witness, deposed, That the Mother of Miss *Cadiere* having sent her to the Jesuit's College for her Daughter, as she was coming in at the great Door, she saw Father *Girard*, on the right Hand as she went in, kiss *la Guiol*.

La Battarelle, in her Confrontation with the Father *Carmelite*, on his interrogating her, avowed, That being one Day at the House of *la Guiol*, the said *la Guiol*, said to her, *My Husband is gone to Beaucaire, and I expect the Father Rector to come, — stay with me, and we will measure him.* This proves plainly that *la Guiol* exercised two different Functions.

Father *Girard*, in his Answer to the Hundred and Forty-first Interrogatory, confesses, That one Day *la Battarelle* embrac'd and kiss'd him in the House of *Cadiere*: But this was not the only Time he had been embrac'd and kiss'd by her; for not only the Lady *Boyer*, the Hundred and Eighteenth Witness, says, That

That *la Battarelle* told her, she had embraced Father *Girard* in the Confessional, but also *la Battarelle* the 38th Witness, herself deposes, That being, one Day, in the Confessional with the Father Rector, she felt the utmost Inclination to be united to him ; and having told him so, obtained his Consent in Words, which, she said, she could not well remember : She farther adds, That being another Time in the Confessional, she was possess'd with the same Emotions of Fondness for him, and passionately longed to embrace him ; and making no Scruple of declaring it, he cry'd, *You love me too much now* ; and then took her Hands and laid them on his Shoulders, and presenting his Face to her at the same Time, the Deponent kissed him ; and after he had said some Words, the Meaning of which she did not comprehend, she retir'd very well content. Thus much for *la Battarelle* ; now for *la Laugiere*.

Mademoiselle *Julien*, the twelfth Witness, deposed, That being one Day in the Chamber of *la Laugiere*, when the Father *Girard* came to visit her, she retired and left them together, on which the Door was instantly shut, and the Key taken on the Inside : She adds, That another Day there were a great Number of the said Father's Penitents dancing, singing, feasting, and carousing to the Health of the Jesuit.

Ann Belonne, The Forty-sixth Witness, deposed, That she had frequently seen Father *Girard* shut up in the Chamber of *la Laugiere*.

Catherine Laugiere, the Fifty-third Witness, deposed, That when *Marianne Laugiere* had her Fits of Possession, the Father Rector came to visit her, and whenever he was alone with her in her Chamber, shut the Door; but for what Reason the Deponent does not pretend to determine.

Magdalen Alemande, the Hundred and Third Witness, in her Re-examination says, That *la Laugiere* confess'd to her that Father *Girard*, having impos'd on her, had been the Occasion of her Fits of Possession, and that she was with Child by him.

Can all this be denied to be plain Proofs of this Confessor's libidinous Inclinations? What a Scandal to himself, and his whole Order, has his Conduct brought!

He is not, however, the first Jesuit that has corrupted his Penitent; The Story of Father *Mena* has too near a Resemblance to his to be omitted in this Place. He was a Man of very extraordinary Talents, made excellent Discourses in the Pulpit, and even his common Conversation was always of God and Eternity. He appeared also entirely mortified to Things of this World, was pale, thin, and hollow eyed, wore Garments little better than Rags, and a huge Rosary. This Jesuit becoming amorous of a young Penitent he had at *Salamanca*, who was very silly, told her, *It was the Will and Pleasure of God that they two should live together in conjugal Union; but that it was absolutely necessary to keep it a*

Secret

Secret from every Body. She did not immediately give Consent, and as he imagin'd she would consult the Doctors of the University, he resolv'd to take such Precautions as should prevent her being the better for it. Accordingly he went and told them, *That he had a very scrupulous Penitent who intended to consult them, and that if they gave any Encouragement to her first Demands, she would be continually troubling them; he therefore desir'd, that they would not listen to what she had to say, but order her implicitly to obey the Injunctions of her Director, which was himself.* As he had the Reputation of uncommon Virtue and Piety, they did not in the least suspect the Purity of his Intentions; and, therefore, when the young Lady applied to them, as she did soon after, they would not suffer her to relate the Case, but told her at once, *That she could not do better than comply with every thing Father Mena should advise her to.* On which, the poor deluded Girl no longer doubted but it was the Will of Heaven, and so, without farther Delay, consented to marry her Confessor. He had several Children by her, yet still continued to say Mass, Preach, Confess, and Perform all other Exercises of Devotion; read Lessons of Morality to the College of Jesuits, and kept his Mistress in an adjacent Hermitage,

But the Thing in time taking Air, the Inquisition was informed of what had passed. Father Mena was seized, and put into Prison

at *Valladolid*; which Proceeding against him, made a Noise in the World, proportionable to the high Reputation he had acquired by his pretended Sanctity. The whole Society engaged in his Defence, and by Means of some Certificates, that Father *Mena* was very ill, obtained Leave to remove him to their College, under Pretence, that he might be better taken Care of, and at the same Time be under the Guard of the Inquisition. As they found there was no Possibility of clearing him, or stifling an Affair which had made so great a Noise in the World, and had so many Circumstances to prove, they made use of this Stratagem to prevent a publick Tryal, and the Scandal it would bring on their Order; They gave out that he was dead; his Knell was rung; and having made up a Body of thin Laths, with a Face and Hands of Pasteboard, they drest up this Image in the Habit of a Jesuit, put it into a Coffin, and buried it, with all the Funeral-Ceremonies, while the real and living Father *Mena*, was set upon a Mule, and never stopped till he arrived at *Genoa*, where he publicly explained the Law of *Moses* to the *Jews*. Thus was the just Punishment of his Crime eluded, and the World deprived of an Example which might have been a Terror to all future Offenders in the like Manner.

The Jesuits are a Sort of Men, who know very well how to abuse, not only those who are really possessed, as Father *Girard* did in the

Case

Case of Miss *Cadere*, and those others of his Penitents, whom he had put into that Condition, but also to bring about their vile and lascivious Purposes, by pretended Possessions. The Story of Father *Dubois*, of *Nevers*, is yet recent, and sufficiently made publick : Every body knows the Fruits of his charitable Visits to one of his Penitents, who feigned to be possessed, was a great Belly, and that he was surprized one Night in Bed with her. A fine Exorcism indeed ! These Examples are of dreadful Consequence, when they go off with Impunity ; for if the first that had been found guilty, had received the due Reward of his Crime, so many since, and Father *Girard* among the rest, would not have dared to tread in the same Steps. But however that may be, the last is fully convicted of having committed Spiritual Incest with Miss *Cadere*, and several others of his Penitents, and of having procured an Abortion ; we have now no more to do, than to demonstrate in what Manner he has been guilty of suborning the Witnesses.

How Father GIRARD is Convicted of
SUBORNING WITNESSES.

FIRST, then, such Arts have been used to render of no effect the Prosecution of the Plaintiff, and to screen the Offender from the Sentence of the Law, as are little less odious in the Eyes of Heaven, and all good

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Men, then those Crimes the Jesuit was at first accused of.

The Moment Miss *Cadiere* had carried to the Criminal Judge her just Complaint of Enchantment, Rape, Spiritual Incest and Abortion, she was ordered to be confined in the Convent of the *Ursulines* at *Toulon*, a Place wholly devoted to the Jesuits, as we have fully proved: She is there treated with all manner of Cruelty and Violence, in order to force her to retract what she had said: She is refused the Confessors she desires, and compelled to accept of Monsieur *Berges*, or to have none; and, indeed, it was the same Thing, for he being no more than a Creature of the Jesuits, goes to play the Part of a Confessor to this young Creature, attended by Father *Sabatier*, and two other Witnesses, with no other View, than to oblige her to withdraw her Complaint; and tells her, *That without she begins with that, there is neither Confession nor Absolution to be permitted her.* How violent, how illegal, and how cruel a Proceeding was this from Churchmen!

Nothing being to be obtained this Way, the Proctor of the Bishop's Court enters himself into the Service of the Jesuits, and by a Prevarication, worthy of all the Severities of the Law, produces no Witnesses but such as he knew were likely to favour the Jesuit's escaping the Sentence of those Crimes; which he ought, according to the Equity of his Function, to have pursued with the severest Vengeance.

geance. The Register, and the Chancellor, carry the Proceedings every Night to the Jesuit's Convent; where they shew them to the Accused, and Father *Sabatier*, who knowing by that, what the Plaintiff's Witnesses had deposed, produce other Evidences, which should puzzle the Cause, if not render invalid all that the former had said. This unfair Practice has been continued through the whole Course of the Proceedings, which one need only examine, to be convinced of the Truth of. Now let us enquire what Sort of Witnesses they were that the Proctor, and the other Emissaries of the Jesuits, procured; why, even Father *Girard's* own Penitents, and most of them stigmatiz'd Devotees, with whom he had taken the same Criminal Liberties he had done with Miss *Cadere*; who were the Accomplices of his Debaucheries; whom he all along confessed, and still confesses, at the Head of whom is the famous *la Guiol*, his Confident; for she was the first Evidence produced by the Proctor, and was soon followed by *la Laugiere*, *la Riboul*, *la Gravier*, and *la Berlue*. The rest are the Penitents of Father *Sabatier*, who is an intimate Friend of the Accused, and the prime Author of this Prosecution; and who now is chief Solicitor for him, tho' so many Reasons, well known to the Publick, ought to have hinder'd him from meddling at all in the Affair.

'Tis thus that this wicked Jesuit, not content with abusing the Sacraments, and every

Mystery of our holy Religion to seduce his Devotees, and commit upon them the foulest Crimes, still continues to abuse them, by suborning Witnesses to lay the whole Blame on them, and procure Impunity for himself.

In the mean time, Miss *Cadiere* summons her Witnesses, and when they offer to depose at the Bishop's Court, they find Jesuits, and others, there ready, who offer to suborn them; but being Proof against all such base and clandestine Attacks, some of them are forced to resign their Summons and go away without being heard, which obliged the Plaintiff to give in her Petition against Subornation of Witnesses. When those that were admitted had Honour and Resolution enough to resist all Solicitation, and boldly speak the Truth, to the utmost of their Knowledge, the Chancellor omitted the most material Facts in their Depositions, as has been since proved by the Re-examination of the Nuns of *St. Clare*, in which they added all that the Chancellor had refused to insert in their Depositions; and these Re-examinations contains Accusations more strong than any in the Depositions.

Nor was Father *Girard* content with engaging the Proctor to hear, in his Favour, the Lady *de Guerin*, Superior of the *Ursulines* at *Toulon*, and the Lady *de Cogolin*, both actually his Penitents; the former of whom has a Brother in the Order who has a considerable Interest. He farther prevailed with the Lady
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de Cogolin to write to the Lady *de Beaussire* the younger, a Nun of *St. Clare*, at *Ollioules*, on the 28th of *January* last, in order to suborn her, and to desire she would suborn several others, (for what other Name can we give to such under-hand Dealing) and get them summoned, when sufficiently prepared, in the Proctor's Name. She directs her also, that in order to render invalid the Evidence of *Marianne Materone*, who deposed, That she saw Father *Girard* kiss Miss *Cadieré* at the Grate of the Choir, in the Parlour, and in Bed, she must give out, and cause others to spread the Report, that Miss *Cadieré's* Relations had offered a Pension to the said *Marianne Materone*. But it will be highly proper to insert that Letter, which the Providence of God hath, for his Glory and Justice, lately presented us with, and has been proved to be Genuine and Original, so can leave no doubt of the Illegality of the Proceedings we complain of.

The LETTER of the Lady de Cogolin, to the Lady de Beaussier, Junior, at the Convent of St. Clare at Ollioules.

Dear Madam,

I Received your Letters, all in one Packet, by an Observantine Father, and am highly satisfied with them. As to the ill Morals of *la Matorone*, we must not go about to enter into any Particulars,

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Particulars, because it would be undertaking a new Prosecution: We will therefore content ourselves with summoning Mademoiselle Camelin the younger, Mounsieur Portalis, Miss Vialis, and some others of your House, who have not yet deposed, for those who have cannot be summoned a second Time: Be under no Scruples I conjure you, for you need not be afraid of being drawn into any thing that may occasion you the least Trouble or Discredit. The Process goes on as well as can be desired for the Father Rector. The Court has already done with the Witnesses on the Side of Miss Cadere, but has not heard half the Depositions will be given for the Father. The Evidence your Maid gave in, is the same which she said she would; and it all consists in having seen Father Girard kiss Miss Cadere at the Window of the Grate, in the Choir, once in the Parlour, and once in her Bed, and other trifling Particulars of the same Nature. It will be sufficient that the Witnesses who are to depose, swear, that they heard her speak of Miss Cadere as a Saint, and that she worked Miracles, and of a Pension which the Relations of the said Cadere had promised to allow her for her Maintenance. This is the principal Point, and will invalidate all she has said.

I shall shortly send you three Pair of Mittens, for Payment of the thirty Sols I owe you on Account of the Agnus Dei I had of you; but as to bartering any other Pieces of Work with you, or the other Ladies, I have proposed it

to our Sisters, but they seem not so much inclined that Way as I expected; therefore send me nothing till you hear farther, which shall be as soon as they want it. The Father Rector presents his Respects to you. I am with all my Heart,

Madam,

Your most humble Servant,

Sister de Cogolin.

It cannot be doubted but that Father Girard procured, if not dictated, this Letter; both because the main Purport of it being to screen him, by the Means of false Witneses, from the just Punishment of his Crimes, can be attributed to no other than himself; and because these Words, *the Father Rector presents his Respects to you*, prove that he was present when the Lady de Cogolin wrote it, and that he had dictated at least that Part of it to her; and lastly, because that when this Letter was proved to be really written by her, she confessed that Father Girard, and the Lady de Guerin her Superior, made her write in that Manner; and this Confession gave Occasion to some very merry Scenes, which every body knows made Noise enough in Toulon, and the Catastrophe of which was something worse than tearing of Headcloaths and Handkerchiefs. Father Girard is, therefore, convicted of having procured this Letter to be writ; the Design of which is plainly to suborn

Witneses,

Witnesses : We shall now see what was the Consequence of this Stratagem.

The Lady *de Beaußiere* the younger, caused Mounſieur *de Portalis*, a Priest, together with those Nuns mentioned in the Letter, and some others, to be summoned by the Proctor, after having well instructed them what to do. In the Evidence this Lady herself had given, before the Receipt of this Letter, she had not spoke a Word of the Pension said to be promised to *la Materone*, but took Care to add it in her Re-examination, according to the Directions of the Lady *de Cogolin* ; and also prevailed with her elder Sister, and with the Lady *de Camelin* the younger, to do the same, tho' neither of them had so much as hinted at any such Matter in their former Depositions. They now all swore directly, that the Maid *la Matarone* said, *She was sorry that she had refused the Pension which was offered her by the Relations of Cadiere* ; and thus we have not only proved, that the Letter was procured by Father *Girard*, and wrote with a Design to corrupt the Evidences, but also that the Subornation was accomplished, according to the Directions it contained.

Nor did they stop here: They found Means to furnish the Lady *de Beaußiere* the younger, with an Assistant to carry on the Work she had so successively begun, and that was Father *Aubany* an *Observatine*, a Man charged with many capital Crimes, and, among others, of having forcibly violated a
Girl

Mary Catherine Cadiere. 193

Girl of thirteen Years old, of which he was proved guilty in the Proceedings against him, and obliged to fly his Country, there being at that Time no other Means of Safety for him. This Man, who had a Sister in the Monastery of *St. Clare*, at *Ollioules*, and a very great Intimacy with four or five other Nuns of that Place, seemed the properest Person in the World to engage to any thing in Favour of *Father Girard*: They therefore got him recalled, and a general Indemnity granted him, on Condition he would do all in his Power to bring off that Jesuit. It is very natural to be zealous in the Service of those who are like ourselves, especially when our own Interest combines, as it strongly did in this Case; and, accordingly, this Priest perfectly well executed the Conditions of his Pardon. The Contrivance of the Plot for bringing it about, was chiefly owing to himself and the *Lady de Beaussiere* the younger, and was executed in the following Manner.

They judged it would very much invalidate the Deposition of *Marianne Materone*, the Maid of the Convent, if Witnesses were brought to swear that she told them, *That when she surprized the Father Rector kissing Miss Cadiere in the Parlour, she saw what passed between them through a Hole in the Latch of the Door, having cut the Cord that pass'd through it; and if these Witnesses should farther add, that this Fact must be false, because at that Time there was no Hole in the Latch for a Cord to pass through*

through, but that three or four Days after they did find a Hole newly made, and another bored half through. The Plot thus concerted, was executed by the Lady *de Beaussiere* the younger, Mounſieur *Portalis* the Priest, and the Lady *de Camelin* the younger, Witnesses all suborned, as mentioned in the Lady *de Cogolin's* Letter, and by Father *Aubany*, who being extremely intimate with the Lady *de Beaussiere* the elder, easily drew her into the Contrivance also, being strenuously assisted in it by the Sollicitations of her Sister, who was commissioned to spare no Pains to bring her over.

Accordingly, the Lady *de Beaussiere* the elder, and the Lady *Camelin* the younger, in their Depositions, and the Lady *de Beaussiere* the younger, in her Re-examination, failed not to aver, that the Maid had told them, *that having cut the Cord which went through the Latch of the Parlour, she peeped through it, and saw Father Girard kiss Miss Cadriere; and that they, not very readily believing this Assertion, resolved to know the Truth, and not only went themselves to examine the Door, but also caused Mounſieur Portalis, and an Observantine Father to do the same; and that there was no such thing as a Hole: but that two or three Days after they went again, and found one newly made, and another just begun.* Mounſieur *Portalis* is very full in his Examination, and swears directly, that he went twice, at the Request of the Ladies, *Beaussiere* and *Camelin* the younger, to examine

mine the Door, and that the first Time there was no Hole, but the second Time there was one, and half another.

But that which seems most singular, is, that Father *Aubany*, of whom neither the Lady *de Beauiffiere*, nor the Lady *Camelin*, had ever made Mention, but only spoke of an *Observant* Father, should rise of a sudden, and, by his Deposition, substitute himself in the Place of that same Friar, to perform the Office of a Surveyor, in Conjunction with Mounfieur *Portalis*, and the Ladies, and affirm, that he examined the Door twice over. Can any thing be more pitiful and ridiculous than this Management? Are not the Plot, and the Subornation, easy to be discerned, even by those who are least capable of Penetration?

For, in the first Place, none of these Facts were ever thought of till after the Receipt of the Lady *de Cogolin*'s Letter, which contained the Persuasions and Directions of this Subornation; not one of them is even hinted at in any of their former Depositions; and those of the Nuns, who had already given in their Evidence, never so much as thought of them till their Re-examination.

Secondly, What a lilly Piece of Affectation it is in the Lady *de Beauiffiere* the younger, and the Lady *Camelin* the younger, to pretend, that they had made so particular an Examination of the Door? What Reason could they have for being so very curious, or why did they

they endeavour to render the Maid's Evidence of no Effect?

Thirdly, Father *Aubany*, who had been Guardian of his Convent, on a sudden metamorphoses himself into a Brother or a Friar of the Order, on purpose to fill up a Vacancy, and perform the Part of a Surveyor, in Conjunction with Mounfieur *Portalis*, tho' the Nuns, who had spoke of these Surveyors, did not mention him, but only said it was a Father who had very good Eyes.

Fourthly, What renders the whole Story of the Hole in the Latch entirely useless to those who contrived it, is, that the Maid did not say, that she saw what passed between Father *Girard* and Miss *Cadiere* thro' a Hole in the Latch, but by opening the Door softly; and that she surprized them another Time in the same Posture at the Grate of the Choir. All this is, therefore, a Fable, or more properly, an ill-concerted Imposition of no Force.

In fine, the Testimony of *Marianne Materone* is corroborated by three other unquestionable Witnesses, as has been proved; and from all this it must be naturally infered, that the Proctor, *Chevalier de Latran*, is the main and principal Instrument of this Subornation, since it is obvious he took the Depositions of several of these Witnesses, on the Affair of the Hole in the Door, and the Pension pretended to be promised to the Maid, by the Relations of Miss *Cadiere*, for no other Purpose than to procure a Justification
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of Father Girard. What a shameful Prostitution was this of Justice, and of a publick Office.

But we have still another, and stronger Proof of the Jesuit's Subornation of Perjury; they made Sister *Gaudin*, Sister *Portalis*, and the Lady *de Cogolin* (whose Letter sufficiently shews her Attachment to Father Girard, her Director, and her Concern for the Success of his Affairs) aver, that they had heard *Magdalen Pauque* say, *that when Miss Cadiere was at la Balilde, the Country Seat of the Seieur Pauque, she used frequently to lock herself up with the Prior of the Carmelites.* However, this *Magdalen Pauque*, who has been sworn, plainly gives the Lie to this Calumny, and neither in her Deposition, which is the seventy-sixth, nor Re-examination, speaks one Word of any such Matter; and this is, of itself, sufficient to destroy all the Evidences of these three suborn'd Nuns, according to that Maxim in Law, which says, *That a Witness deposing, that he heard a Person say any thing, is not to be credited any farther than the said Person confirms that Evidence by his own:* But we have still plainer Proofs that this Story is without any Foundation, which is the Words of *Magdalen Pauque*, who, in her Confrontation with Miss *Cadiere*, affirmed, that she never said any such Thing to these Nuns, and that it was an utter Falshood.

Lastly, It is undeniably proved by the Process, and by the Deposition of *Margaret Ainaud*

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Ainaud, the Wife of Joseph Dumas, the hundred and twentieth Witness, that Father Aubany, and the Father Boulrier, an Observantine, both of them Creatures and Emissaries of the Jesuits, had abused the Name of the Bishop of Toulon, in telling the Mother Abbess of Saint Clare, at Ollioules, and several of the Nuns, That the said Prelate was extremely incensed against them for suffering their Maid to appear against Father Girard, and threaten'd, if any of them should offer to give Evidence against that Jesuit, he would turn them out of the Convent in four and twenty Hours; which gave the Lady Abbess Occasion to Answer, That her Monastery, being a Royal one, had no Dependance on the Lord Bishop of Toulon; and that neither she, nor she believed any of that Sisterhood, would refuse declaring the Truth when Justice required it of them.

These are all evident Proofs of Subornation, and sufficient to convict the Father Girard, and his Adherents, of it, without mentioning those which are not yet entirely come to our Knowledge, and can therefore be only termed reasonable Suppositions; but we need not be surprized; 'tis the ordinary Resource of the Jesuits in all criminal Prosecutions, especially in those of this Nature, nor is their Conduct different from their Maxims. The Length of this Memorial will not permit us to insert many Instances of the Truth of this Accusation against them, but it is necessary we cite one which appears

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to have a near Resemblance with the Case before us.

The College of Jesuits at *Granada* having an Estate at a Place called *Caparacena*, about six Miles from *Granada*, committed the Care of it to a certain Friar of their Order. The Friar fell in Love with a married Woman of the Place, and, in order to carry on an Amour with her, employed the Husband in manuring the Ground, and even doubled his Wages, that he might, by this Means, keep him constantly at work in the Fields, and so have both a freer and safer Access to his Wife. He improved his Time so well, that he soon got Possession of her. The Husband, notwithstanding his double Wages, could not help being a little jealous of the Friar; and to make himself easy, resolved to spoil the Intrigue: But how to effect it was the Difficulty; for the Friar was very fond of his Wife, and she was far from disliking him. One Day our Friar took a Trip from *Granada* to visit his Mistress, and never doubting but her Husband was busy in the Fields, went directly to the Door, alighted, and went in. The Fair One was not coy, nor the Gallant slow in improving the Opportunity; but in the midst of their Happiness, the injured Husband, who probably had some Notice of the Friar's intended Visit, and, for that Reason, had concealed himself in the House, went up to his Wife's Bed-Chamber, and caught them in the very Act, stabbed the poor

poor Friar, and then throwing up his Cap, cry'd out, *Away go Horns.* As there was nothing but Justice in the Husband's Conduct, which was, moreover, authoriz'd by the Law, and the Friar was the only Criminal, he immediately commenced an Action, in which he fully proved the Friar's unlawful Commerce with his Wife, and made it appear, that he kill'd him in the very Act with her. The Rector of the Jesuit's Colledge at *Granada* was no sooner informed of what had happened, but he presented a Petition, desiring, that an Information might be lodged concerning the Murder of this Friar; and what by Presents, and what by Promises, prevail'd with all the Witnesses, who had been heard at the Husband's Request, to retract their Depositions; and produced others to swear on one Hand, that the Woman was in Years, in order to make it be believed that she was old, and so to remove all Suspicion of an Amour with her, tho' she was then but eight-and-twenty; and on the other, that the Friar was a perfect Saint, and had his Beads always in his Hand, incessantly putting his Prayers up to God. These Evidences, who still persisted in their Accusation of him, were rejected without any Pretence of Reason. In short, they carried it with so high a Hand, that the poor Husband was found guilty, and condemned to be hanged for Contumacy. After this Sentence was pass'd and executed, the Jesuits caused

caused it, and the Proceedings from which it resulted, to be pirnted, in Honour to the Memory of their chaste and holy Brother, as well as the Society of which he was a worthy Member.

What a strong Resemblance is there between this Case and ours? In both we find the same Arts employed, the same Language in the Mouths of the suborn'd Witnesses, and particularly the same Encomiums of Wisdom, Prudence, Virtue and Sanctity, lavished upon Father *Girard*, tho' contradicted by above threescore unexceptionable Witnesses, by his own Confession, and Letters under his Hand; the Design is the same in both; with this only Difference, that in ours they have not yet been able entirely to stifle the Truth, nor the glaring Proofs of it, produced in the Proceedings, in his Letters and Answers, notwithstanding all the unfair Means that have hitherto been used, whether by the Subornation of Evidence, or the ill Treatment, Violence and Threats with which this poor young Creature has been harassed almost out of her Life; and by which they forced her to retract the Truth, and betray herself, notwithstanding all those other Instances of Violence and Oppression which has so much irritated all the impartial World, that the Reflection every-body makes upon our hard Case, is, that Innocence is visibly crushed in every Respect, and that Vice enjoys all the Advantages of Virtue. And indeed,

deed, who can, without Indignation, behold a Villain convicted of five or six capital Crimes, the least of which deserves a cruel Death, barely summoned to make his Defence, enjoying his full Liberty, saying Mass, preaching, and confessing publicly at *Toulon*, the Scene of his Debaucheries, to the great Scandal of the whole World ; while Miss *Cadiere*, whose only Guilt consists in being forc'd to accuse a Criminal who is too powerfully protected, is bound over to a personal Appearance, has been all along, and still is confined to a Convent, ignominiously transported from Place to Place by the Sheriff's Officers, and abandoned to that Shame and Distress which ought to have been the Criminal's Portion. Shall the Jesuits then, the Jesuits be the only Subjects of his Majesty, whose Crimes the publick Justice of their Country dare not chastise ? And must the Punishment justly due to them, recoil upon their innocent Accusers ?

Further ; Is it not very surprizing, that the Society, instead of disowning so scandalous a Member, and abandoning him to the just Reward of his Actions, should adopt his Guilt, by employing the strongest Solicitations, and the basest Arts, to bring him off with Impunity, and to crush that Innocence which he had abused ? In the Name of God, allow they might have defended him before he was legally convicted, while he was yet only accused of such horrid Crimes, and
while

while the faint Remains of a dying Reputation, in some measure, favoured his Innocence; but when his Guilt is evidently prov'd by the Proceedings, of which they cannot be ignorant, by his own Confession, and by Letters under his Hand, is it not both for the Interest and the Honour of the Society to give up a Member who is so great a Disgrace to it? By such a Conduct the Character of that venerable Body would not have been sullied in the least; but now, do not they protect him as a guilty Criminal, and because he is so? And when we observe the Pains they take to procure him Impunity, have we not good Reason to say, that he has offended no otherways than as a Jesuit, and that the whole Society is bound to save him harmless?

After all that has been said and proved, will the Delinquent pretend, that this is nothing but a Conspiracy formed by Miss *Cadiere*, her Brothers, and the Prior of the *Carmelites*, with no other View but to ruin his Character? The Evasion would be very ridiculous: For,

In the first Place, whom will he persuade to believe that a young Woman, whose Reputation is, in every other Respect, unblemished, since even the Calumny of this Jesuit, and his Emissaries, can find nothing in it to censure? That a young Lady of a good Family, with no inconsiderable Fortune; who, out of the most perfect Chastity of Inclination, refused several very honourable

nourable Matches, should have formed the ridiculous Project of accusing him in such a Manner, out of pure Malice to him, or Partiality for his Enemies; without the Hopes of reaping any other Fruit by it, than Dishonour to herself? That two Brothers, Priests, whose Lives have always been very regular, should resolve to disgrace their Sister, disgrace themselves, and their whole Family? That the Prior of the *Carmelites*, who was but just come to *Toulon*, and was no otherwise, no farther concern'd in the Affair, than in Obedience to the Bishop's Commands, who intrusted the Direction of this young Penitent to his Care; that he should combine with them to accuse a Jesuit, whose Crimes everybody knows it is very difficult to punish? And that all of them should wantonly and rashly expose themselves to all the Consequences of such an Accusation, and all the Trouble they have since undergone? One must have the Imagination of a guilty Jesuit to produce Ideas so monstrous, that they shock both sound Reason, and common Sense.

Secondly, There can be no such Plot, unless Father *Girard* be innocent, and the whole Charge against him an infamous Calumny. But he is convicted of all the Crimes of which he was accused, not only by above seventy Witnesses, but by his own Letters, and by his own Confession. How is the Pretence of a Plot to be reconciled with such strong Conviction?

Lastly,

Lastly, If Miss *Cadere* could be supposed to have wantonly laid her Complaint before the Criminal Judge, when she might have buried her own Shame, and the Villany of her Confessor in eternal Oblivion, we will grant her Conduct might have been suspected not of a malicious Plot, but of extravagant Folly : But it was not she that revealed this Mystery of Iniquity ; it was the Chancellor himself, who, in Violation of the Laws, and by an Abuse of his Office, that deserves to be severely punished, forced her, upon Oath, to discover it. Did not both she and her Brother throw themselves at the Bishop's Feet, begging him, for God's sake, not to publish their Dishonour ? Did not they employ the most powerful Interest in *Toulon* to dissuade him from it ? And did not he give them his Word of Honour he would not do it ? Yet in Despight of that, did not the Jesuits themselves, directed by that Spirit of Infatuation, which always attends great Crimes, prevail with him to proclaim the Scandal, which it was so much their Interest to suppress ? If it were possible to imagine any Conspiracy in this Affair, how many Reasons are there to suspect one has been formed against this unfortunate young Lady, to rob her of her Fortune, and her Quiet, as well as her Honour ?

Father *Girard* has the Assurance to pretend that Miss *Cadere's* Appeal à *Minima*, against his *Decret d'Assigne*, ought not to be received, and that none has a Right to pro-

secute him but the Attorney-General. This is the Refuge of a Criminal, who, conscious of his Guilt, would have none to sue for the Punishment of it. Shall an Action of Ravishment, which by the only Law in the Code, *De raptu virginum*, as well as by our Statutes, is allowed to all Women, married or unmarried, that have been debauched, be refused, in Subversion of all Rules, to a Penitent against her Confessor, who, by an Abuse of his sacred Office, has deluded her, whom he ought to have directed in the Paths of Virtue.

And how can he pretend to mistake the Right of prosecuting him lay only in the Civil Power, when she had made her Deposition against him to the Lieutenant Criminal, who made out the Process, and by whom he was summoned, and the *Arrêt* of Council which attributed the Cognizance of this Affair, on the first Instance, to the great Chamber of Parliament, and the *Arrêt* which commissioned Messieurs the Counsellors *de Faucon*, and *de Charleval*, to continue the Process, ordained that the said Process should be made against Father *Girard*, in pursuance of Mounsieur the Attorney-General of the King, (who is always the principal Party in requiring the Punishments inflicted for great Crimes) and at the Request of Miss *Cadiere*, Plaintiff.

If then Father *Girard* is convicted of the Crimes of Quietism, Enchantment, Sorcery, Ravish ..

Ravishment, Spiritual Incest, Procurement of Abortion, and Subornation of Perjury, is it not a Violation of all the Rules, that he should be barely summoned to make his Defence, as if he were accused of no more than a simple Riot, or Breach of the Peace? Ought not every Sentence to be proportioned to the Nature of the Crime, and of the Evidence, as directed by the Laws, and particularly by the Statute of 1670, *according to the Quality of the Crime, of the Evidence, and of those concerned, the Parties shall be summoned to a Hearing, enter into a Recognizance for their personal Appearance, or their Persons shall be seized.* On the bare Oath of the meanest Peasant, the Persons of Men of the first Quality have been seized for a Rape, of which an Hundred Instances might be produced: And here a Penitent accuses her Director of Ravishment, Spiritual Incest, and several other horrible Crimes, of which he is fully convicted in Form, and yet he is barely summoned to take his Trial: What can, if this cannot, be called a Derision of Justice?

But for what Reason, or upon what Pretence of it, is Miss Cadere obliged to enter into a Recognizance for her personal Appearance? Alas! the Plaintiff in an Action of Ravishment, who voluntarily resigns herself, and her Cause, to the Judgment of the Court, need not, nor never can be so treated, unless she has the Character of a scandalous Prostitute; and even then, the worst that

can be done, is to reject her Complaint ; and wherever any Doubt arises about her Character, the Law presumes, that she would not have yielded to the Temptations of her Seducer, but by the Force of violent Sollicitations. *Nisi eam sollicitaverit, nisi odiosis artibus Circumvenierit, non facit eam Velle in tantum aedius se prodere.*

Were *Molinos's* Penitents, who gave themselves up to his Pleasure, and whom he deluded by his Quietism, involved in his Sentence ? Was not he looked upon as the only Criminal, and was not he alone punished ? In this Case the Delinquent is so much the more criminal, and the Plaintiff so much the more innocent, that in order to seduce her, he employed not only Quietism, but Sorcery and Enchantment, *odiosis artibus Circumvenit eam.* By Means of these he first entangled her Affections, and corrupted her Heart ; and then, by Treachery and Surprize, debauch'd her Body at a Time when a Fit of Possession, or Extacy, had deprived her of her Senses. Of what a Complication of Villany does this Monster stand convicted ? But with what Crime can the poor unfortunate young Lady be upbraided ? Is it not enough that she is for ever dishonoured ? Is it not sufficient that she is ruin'd by her Confessor's Lust, unless she be also sacrific'd to his Malice ?

We could wish we had been able to abridge this Memorial : 'Twas with the greatest Reluctance we were forced to enter into such a
circum-

circumstantial Detail of Facts and Proofs, but we found it necessary to stop the Mouths of the Jesuits, to fix one for all the State of this important Affair, and to give as clear and true an Idea of it, both to the Courts of Justice and the Publick, who being principally concerned in the Event of it, we ought to render an exact Account of all the Accusations, and of all the Proofs. We are only sorry we were obliged to draw it up in so great a Hurry, that it is not fit to be offered to the Publick ; but we hope its Faults will be excused, since by an unprecedented Precipitation we have been allowed less Time to defend a Cause so extensive and so important, which has engaged the Attention, and Expectations of the whole World, than is generally granted in Cases of the commonest and slightest Nature. However, the Richness of the Subject abundantly compensates the Want of Art, and will sufficiently recommend this Performance to the publick Perusal.

The Court sees that the Procedure made by the Chancellor, at the Request of the Proctor, is a litigious and vexatious Suit, for the several following Reasons. First, because the Officials are not allowed to serve such Writs, especially on Lay-women and Spinsters. Secondly, Because the Chancellor commenced his Process by Interrogations. Thirdly, Because the Proctor, in his Petition of Complaint, comprehends Miss *Cadiere* under ambiguous Terms, as the Event has fully

demonstrated. Fourthly, Because instead of pursuing with Vengeance the Crimes committed by Father *Girard*, he only summoned such of the Witnesses as served for his Justification and Impunity; and this unfair Practice has continued from the very Commencement of the Process. Fifthly, Because this Procedure confounding the Accuser with the Accused, occasioned the Citation of Miss *Cadiere*, and laid the Foundation of her Answers, her Re-examination and Confrontation. Sixthly, That the Proceedings of Messieurs the Commissioners are also full of Errors, and the Answers of the Appellant void, because forced from her before the Time which the Law had allowed, and without any Petition on her Part. That the Order of this extraordinary Process against her and Father *Girard* only is void, because by that the Process is divided, and, therefore, occasions the Abrogation of the Whole. That her Answers, since the 27th of *February*, her Re-examination, and her Confrontation, were only the Effect of Menaces, and the Violence with which she was used. That the Letters Royal of Restitution which he obtained against the Variation they compell'd her to make, are more than enough, and in all Cases of Justice incontestible, since the whole Procedure, the Confession, and Letters of the Accused himself prove the Crimes which they would seem to mistake. That the *Decret d'Assignée* against Father *Girard*, and *Ajournement personnel* against herself,

were

were a direct Violation of all the Rules of Judicature, because the Nature of these Decrees ought always to be proportioned to that of the Crimes and Proofs ; and here Father *Girard*, who is convicted of Quietism, Enchantment, Rape, Spiritual Incest, Abortion, and Subornation of Witnesses, which are all capital Crimes, and at the least deserve that the Offender should be seized, is only summoned to make his Defence, either himself, or by Proxy ; and Miss *Cadere*, who is found guilty of no Crime, is bound over to a personal Appearance.

We have now proved the Crimes with which Father *Girard* stands charged, and the Innocence of Miss *Cadere*, by the strongest Arguments, and the most unexceptionable Evidence. It is high time for the former to enter into that State of Shame and Confusion, which is the first Punishment of Guilt ; and for the other to be deliver'd out of it, and restored to her Liberty ; and that the Proceedings against her, and all that followed upon them, be repealed : seeing the Officers of the Ecclesiastical Justice aimed at nothing by them, but to screen the Guilty, and crush the Innocent. This August Parliament has always been the Terror of the Wicked, and the Refuge of oppressed Innocence ; is it possible that the Influence of the Jesuits, and their powerful Solicitations should alter their Disposition to Justice ? Is it possible they can refuse their Protection to Innocence so evident, so universally own'd, and so strongly recommended

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ded by the Vexation it has endured; and by the Justice and Importance of the Cause which it maintains? 'Tis the Cause of Religion, 'tis the publick Cause, which she has preferr'd to her own Reputation. If the Crimes of the Delinquent are suffered to go unpunished, what must become of Religion? What must become of the Sacraments? What must become of the Publick? The Sacraments will henceforth be prophaned by wicked Directors, without Fear, because they may do it with Impunity; those Fountains of divine Grace, and spiritual Support, will turn to Stones of Stumbling, and Rocks of Offence; the Means of Purity will become the Means of Uncleaness, and Snares for unsuspecting Innocence; when Maids, or Wives, commit their Souls to the Direction of their Confessors, under the sacred Guard of Religion, instead of conducting them in the Paths of Virtue, they will delude them into the Ways of Vice. This Court cannot but be sensible of all the dangerous Consequences that may attend this Affair, and how loudly it demands the utmost Attention. Your Justice is concerned to secure the Interest of Religion, and the Publick, and to give Peace to the enraged World, which impatiently expects your Decision: For Fame has already spread her Wings to carry the Renown, and the Justice of your Sentence, to the furthest Extremities of the Earth. *And your Petitioner shall ever pray, &c.*

CATHERINE CADIÈRE.

Chaudon, *Advocate.* Aubin, *Solicitor.*

P O S T.

POSTSCRIPT,
BY THE
EDITOR.

AS I doubt not but the uncommon Case of Miss *Cadiere*, and the extraordinary Proceedings against her by the Jesuits, in order to screen one of their Order from the just Punishment of his Crimes, must give all the Readers of it some Impatience for the Event, I believe the following Account, which is all that is yet come to Hand, may be some little Satisfaction to them.

The Parliament of *Province*, by whose *Arrêt* the Affair was to be determined, assembled on the 10th of *October* 1731, at Seven in the Morning, and sat 'till Six at Night; in which Time several learned Debates passed, and the Judges were, for a long Time divided in their Opinion: Twelve of the Twenty-four were for condemning Father *Girard* to be burnt alive; Three for the Gallies and perpetual Banishment, and Nine for acquitting him; but in the End, those Three who were for the Gallies, joining with them who were willing to acquit him, the Voices were equal, and in Regard the Balance is always given, by the Laws of *France*, in Favour of the Party accused, he was acquitted, and they are both free from all Process,

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cess, and actually at Liberty : Only Father *Girard* was delivered up to the Sentence of his Superiors, and Miss *Cadiere* ordered to pay the Charges of the first Prosecution at *Toulon*. After having thank'd the Judges, she returned to her Mother, where she was met on the Road by great Numbers of People, who congratulated her Arrival, with all possible Demonstrations of Joy : Her vile Seducer is since retired to *Avignon*, 'tis suppos'd to avoid the Fury of the Populace, few People, even of the Priests themselves, believing him innocent.

'Tis said this Affair has cost the Society of Jesuits some Millions of Money, which would yet have been too little, but for the Interest and Power of a very great Man of their Order : If they could have bought up the Judgment of the World in Favour of this impious Member, and obliterated the Memory of his Guilt, as they have protected him from the just Punishment of it, their Money would have been well laid out ; but as it is, that Scandal which, had he been given up to Justice, would have been confined to him alone, reflects now on the whole Body, and none will believe they would have taken so much Pains to protect an Offender, if they were not too prone to the same Crimes, and therefore could readily forgive them in another.



THE
P Y A Y E R
O F

Mary Catherine Cadriere.

I.

HOW wondrous are thy Purposes, O God!
Of Depth unfathomable!
*What inconsistent Thoughts
Of Guilt and Innocence ;
What Mixture strange of virtuous Faults
Arise, distracting Sense !
I'm Horror all within,
Yet did not blush to Sin.
Let Rays Divine
My Soul refine,
And drive from thence Enthusiasm blind ;
That false Inspirer of a feeble Mind ;
Henceforward make me stable ;
Not born-away with pious Fraud ;
But solidly devout ;
By sounder Reason aw'd ;
Avoiding groundless Doubt ;
Nor scourge a Wretch with too severe a Rod.*

II. *Pity,*

Miss Cadriere's Prayer.

II.

*Pity, Thou mighty Sourse of All!
A righteous Meaning, tho' a monstrous Fall!
That Ignis-fatuus of my Heart;
That fell Impostor's dev'lish Art;
That bold Prophaner of thy sacred Law,
Thy Word divine, and hallow'd Misteries;
His holy Ministry struck awe;
A dangerous Air of Sanctity:
All, to my Shame, misled my thoughtless Youth
From happy Ways of Truth:
I follow'd Him, in hopes to arrive at Thee,
And, Innocent, partook unheard-of Villanies.*

III.

*Forgive then, Lord, my Soul impure;
Those Frailties of enormous Size pass o'er;
Accept a Heart sincerely penitent:
Thy heav'nly Grace restore;
And let me not, in vain, repent;
Nor taste the worst of Woes, Dispair:
If Dæmons, God-like Shapes shall wear,
What Innocence can be secure?*

F I N I S.

